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## Pro-Slavery.

From "The Flag of '98," July 30th, 1847.

### DR. SMITH'S ADDRESS.

According to notice given in the late number of the Warrenton papers, the Rev. Dr. W. A. Smith, President of Randolph Macon College, delivered an address in the Methodist Church in this place on Tuesday last, on the subject of education, and reviewed the religious and political condition of the country, showing the necessity of sustaining Southern Institutions.

In a most able and striking manner was the duty of the South to promote general education presented to his attentive audience. The political advantages which will result from a liberal endowment of Randolph Macon, as well as other Southern colleges, were with great force and perspicuity made manifest. The absolute necessity of sons of Southern men being educated by professors, who are themselves Southern in their sentiments and feelings—(if it be desirable that the rising generation, in whose hands the destinies of the South, under God, will soon be committed, should be ready, willing, and able, to meet the enemies of the South anywhere, and shoulder to shoulder to maintain and preserve our political rights and peculiar institutions,)—was set forth and proved by facts and arguments of the most convincing character.

At the request of many of the friends of the M. E. Church, South, in this place, Dr. Smith also reviewed the action of the General Conference of the M. E. Church in the United States, from the origin of the Church to the present time, on the subject of Slavery. He showed that the law on Slavery now embodied in the Book of Discipline of that Church was the result of a compromise between the two sections of the Church,—in which compromise the North had yielded the ground first contended for by them, that slaveholding was in itself sinful, while Southern men had consented to sacrifice a portion of their rights on the altar of peace and union. He then gave a history of the more recent action of the legislative councils of the Church, showing that through abolition feeling this compromise law had been trampled under foot by the Northern and more powerful section of the Church, and that such were the strength and determination of the abolition sentiment and influence there prevailing, that the South in the last General Conference had to decide between unqualified submission for the future, or a division of the Church. The Southern men proved true to themselves and to their country, and under the sanction of the entire Church, North and South, the Conferences in the slave States have been formed into an independent jurisdiction. He had always dreaded this as loosening one of the bonds of our political union; but he believed it now to be necessary even in this aspect: for in consequence of the continual agitation of Slavery in the General Conference of the M. E. Church, the conservative character of the Church had been destroyed. Indeed the discussions and other proceedings of several of the recent sessions of the General Conference had been of such a character as greatly to increase the excitement on the subject of abolition, and of course to inflame the prejudices of the two sections of the country. The continued union of the Church would therefore have a tendency to destroy rather than to perpetuate the union of the States. In this connection the speaker much regretted that the Baltimore Conference, embracing as it does a portion of two slave States, should, through her connection with the Northern Church and the presence of her delegates on the floor of the Northern General Conference, furnish occasion for continued excitement on the question of Slavery, and the continuance in the branch of the Church to which she has chosen to adhere of those discussions which have rendered the late sessions of the General Conference so ruinous to the Church and injurious to the State.

He reviewed the history of the Baltimore Conference, and showed that she had not been true to the South, but that her sympathies had ever been on the side of the Abolitionists; and he regretted that her ministers should now be found executing the decrees of Bishop Hamline, to hold on at all hazards to those circuits that had determined under the authority of the Plan of Separation to unite their fortunes with those of the Southern Church. He said the object of the Northern Church in thus agitating and harassing the community on these circuits was that it might keep its present slaveholding territory as the basis of future operations. This was deemed, no doubt, a sufficient reason to justify the disastrous excitement which now prevails,—an excitement so injurious that, if the *present* peace and welfare of the community alone are to be consulted, he should regret the adherence of those circuits to the Southern Church. For himself, so much opposed was he to seeing a minister here in opposition to the wishes of the people, that if the Southern ministers were thus situated he should advise them immediately to retire.

The able speaker then entered into an elaborate defence of American Slavery against the unsparing denunciations so freely bestowed in certain quarters. He admitted that, in many respects, it was a great evil, but its evils were endured by the whites alone. Every negro in the land should thank God morning, noon, and night, that he had been rescued from the dark and degrading thraldom of the ignorance and the cruel slavery of his native land, and placed here under circumstances so vastly preferable. The true question was not how to extricate the negroes, but ourselves, from the evils of Slavery. He showed that this is impossible at the present time, and must remain so until God in his providence shall open the way. His speculations in regard to the future history of the coloured race were very interesting and plausible. The slaves of this country were at present unfit for freedom even if it were possible to bestow it with safety to ourselves; but the time would come when their gradually expanding intellects and depreciating value would conjoin in asking and permitting the glorious boon of liberty. They would then return to their native land to teach their benighted countrymen the blessings of religion and civilization; and thus Ethiopia, now "stretching out her hands toward God," shall receive the answer of her prayers, and become an enlightened and happy country. He argued that the presence of slaves in the Southern States would be made the means of great public benefit to the Southern community by excluding the countless hordes of ignorant Popish immigrants now crowding the wharves of our northern and eastern cities, and the swarms of Pagans from Asia so soon to settle on our western shores. The menial offices in the South being filled with the docile African, the Southern community, in compensation for the evils of Slavery, under which it now suffers, will be spared the conflict with ignorance, superstition, and vice, with which the North is threatened, and if the Protestants in the North should be overpowered in the contest, the South would stand forth as the salvation of Protestantism and of the country. He was induced to believe that thus the mighty conflict between truth and error, prefigured in the book of Revelation, was to commence, and was thus to be decided, our own country being the great battle ground. Negro Slavery would therefore in the end result in good to Africa and to this country, as it had already effected much good to the slaves themselves.

The able speaker dwelt upon the duty of Southern men to encourage their own institutions of every kind, in preference to those of abolition States, and thus to discountenance those who, blindly rushing ahead of the openings of Providence, and attempting what God has made it impossible to perform, threaten alike with destruction the best interests of the Church and country, and even of the slaves themselves.

We are sensible that in our rapid sketch of this very able address we have fallen very far short of doing it justice. We made the attempt solely out of deference to the wishes of many hearers. The lecture occupied about five hours in its delivery, but was listened to with unflagging interest by a large and highly intelligent audience.

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Our readers will remember the story of an escape of a slave, which we copied a few weeks since from the New York Evangelist. The following comments are made upon it by a religious paper, called the Christian Observer, of Philadelphia:

"The deed it records, which the editors of the Evangelist spread before the Church without a word of disapproval, is an outrage against the precepts of religion and the peace of society. Some notice of it appears to be called for, to inform the public that Presbyterians generally do not endorse the morality which is thus taught in the columns of a religious paper. It is surprising that Christian men *commend* an act, effected by deceit and falsehood. Are the blacks to be elevated by teaching them to practice the arts of the Great Deceiver?

"I have no controversy with the Evangelist, or its correspondent, on the Slavery question. I hold that Slavery ought to be removed. The friends of the slave in the Northern States ought to co-operate with those in the Southern, who are endeavouring to remove the evil, and to promote the real interests of the coloured race. What I object to, are *the means and measures* which are recommended in the Evangelist, to gain the desired end. The course of action which it approvingly spreads before the world, is generally regarded as *robbery*. In a neighbouring Commonwealth, it would subject C. D. C. on conviction of what he has confessed, to years of imprisonment and hard labour within the walls of a Penitentiary. Are the members of the Church prepared to applaud doings of this sort, as Christian virtues?

"If it is *right* to encourage the people of Pennsylvania to run away with the servants of their neighbours, who live in a slaveholding State, and thus provoke quarrels and deadly broils, to be decided by the fortunes of a civil border war—the Evangelist is doing right in publishing the communications of C. D. C. If it be right to aid in taking coloured girls, twelve or fifteen years old, from one whom the Constitution and laws of our country recognize as their owner—C. D. C. merits all the notoriety which the public can afford to give him, for the humble part he acted in the matter.

"But can it be presumed that dark deeds of this sort *are right*, or acceptable to God? That it is right for citizens of one State to subvert the laws of another, and run away with the property of their neighbours! Right to nullify the precepts of the New Testament, which enjoin obedience to civil laws and rulers, and teach the people to trample on the authority of such laws as they believe to be wrong, and to aid in feloniously carrying off at midnight, the property of a neighbour!! Deeds of this kind cannot be sanctioned by benevolence, or philanthropy, or any *good* principle ever implanted in the heart of man. Yet these are the things commended and encouraged in the communication of 'C. D. C.' as will be seen by the facts of his narrative."

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From the Richmond Whig.

### NORTHERN AND SOUTHERN COLLEGES.

The Carlisle (Pennsylvania) Herald contains a list of the Faculty of Dickinson College in that place, among whom we recognize the name of the Rev. JOHN McCLINTOCK, A.M. Professor of the Greek and Latin Languages and Literature. This Mr. McClintock, it will be remembered, figured quite conspicuously in the recent abolition riots in that town, in one of which a citizen of Maryland, while in the act of reclaiming a fugitive slave, was mortally wounded. For his participation in this outrage the Reverend Professor was subjected to a *mock trial*, and was acquitted in the teeth of the most incontrovertible evidence of his guilt. And yet in despite of this fact we perceive that he is again appointed to fill an important Chair in Dickinson College—an institution which has numbered heretofore among its students not a few from the Southern States. We hope that no Southern man will hereafter permit one of his sons or wards to enter the walls of a College in which such a man as Prof. McClintock has been, under such circumstances, reappointed a teacher. Even under ordinary circumstances we cannot perceive any wisdom or propriety in the too common practice of sending Southern youth to Northern institutions of learning, when we have within our own borders seminaries of equal merit, if not of equal celebrity, languishing for want of the support thus given to strangers. But if, from a false idea of the superior advantages presented by the more richly endowed Colleges and Universities of the North, parents and guardians in the slaveholding States will continue to give them the preference over similar institutions among themselves, we respectively suggest that they should at least discriminate so far between them as to withhold their patronage from those, which, like Dickinson College, reappoints as a member of its Faculty an Abolitionist, so rabid as to induce him to head a mob of negroes in a violent attempt to deprive a Southern slaveholder of his property, in endeavouring to reclaim which he fell a victim to the fury of his infamous assailants. At this moment, Mr. McClintock, instead of filling an honourable position in a College, would have been suffering the penalty of the law, as the leader of an abolition mob, and as *particeps criminis* in a murder, had not the jury by which he was acquitted feared popular opinion at home more than they did the sin of perjury. Be this as it may, however, Professor McClintock is not a fit teacher of Southern youth, nor is the College that retains him in its service worthy of Southern patronage.

## "The Peculiar Institution."

From the Watchman of the Valley.

### MORE FACTS ABOUT SLAVERY.

MESSRS. EDITORS:—Having recently returned from a trip "down South," I send you a few facts about Slavery, as they fell under my notice. Rev. Mr.'s Church was enjoying a very interesting religious excitement. Some twenty or thirty had been added to the church in a short time. One of the elders, who gave me the most glowing description of the work, had sold a black woman a few days previous, for 300 acres of land. The reason why he bartered her for land was, that, owing to some bodily infirmity, she would not command the cash. In this church the "oral instruction" system is practised to its full extent. It has a Northern man for its pastor. Many similar incongruities are to be seen in that church.

In the same region lived the Rev. Mr. ——, who recently died and left a number of slaves to his heirs, "he knew not who." This minister, for the last twelve years, to my knowledge, had been seriously concerned about his slaves; and had it not been for the influences with which he was surrounded, he would have emancipated them long before he died. He had set in, in good earnest, to "prepare them for freedom;" but alas, there is no one now to carry out his good intentions. What a pity that good men should become so bewildered with this delusive idea. On making inquiry of a friend relative to the condition in which his slaves were left, she replied, that he had talked so long about setting his "niggers" free, that they had become so saucy they were not fit to be seen. This lady is an active member of the church. Perhaps some of your readers may not know what is meant in the South by a "saucy nigger," if not, I will try to tell them. It is for a coloured man to begin to feel and act and stand up, and hope and do a good many things a little like a free man. Such conduct is very offensive in the eyes of these judges of good breeding.

But again. While standing at the store door of a friend, an elder of the church, on a Saturday afternoon, four men presented themselves at the door; and after carefully placing their hats under their arms, they began to manifest uneasiness—looking in at the door, and endeavouring to place themselves in a position so as to be seen from within; and, after remaining in this restless condition for at least one hour, my friend came to the door, and after making a very critical inquiry as to whether they had finished their task, which had been allotted them, he read and delivered to each of them the following paper in substance: Please to permit Joe (or Harry, according as the name was,) to pass and repass to Mr. —— and home on Monday morning, by sunrise. This was a permit to go to see their wives; and it was done by the master as if he was doing them a great favour, and it was received by the slaves with a very low bow, and "thankee, Massa."

W. T. ALLISON.

Washington Co., Indiana, October 22, 1847.

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A correspondent of the (Pittsburg) *Albatross* tells the following story:

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Maria was the daughter of a wealthy, titled father, who had not intended her for a market, and so educated her; but debt, and a tempting offer from a bachelor merchant induced him to dispose of her.—The purchaser brought her to the city, and placed her in a house ready furnished, as mistress. Here, while she was yet frantic with distress at parting from all she had held dear, he made known his expectations that she was to part with honour also.—For some weeks he persevered in the character of *lover*, and was met with tears, entreaties, remonstrance, and scorn, until he put on the *master*, and resolved to force a willing subjection. For two weeks he kept her confined to a room, on a small allowance of bread and water, and, with the aid of his clerk, bound and scourged her again and again, until her person was completely lacerated, and she learned to answer his repeated proposals with bitter curses; and finally he became so exasperated, that he sent her to the workhouse, and there had her whipped at the public whipping-post, by the public executioner, being determined to humble her. Amid all this suffering and contumely, she never faltered, but only cursed him the more bitterly—answered him the more scornfully. The affair had leaked out, and awakened some female sympathy. The neighbours had become acquainted with her treatment at his house. He had sent her to prison merely on a charge of disobedience. The nature of that disobedience was known, but there was no law for her defence; she was property. The fear of public indignation, and the hopelessness of accomplishing his purpose, led him to sell her to a lady who had interested herself about Maria, and purchased her for a waiting maid. All this happened early in the Spring of 1839, during a visit I made home. I never heard it spoken of except by a few women, all of whom are slaveholders save one. I could find no reason to doubt it, as they thought nothing strange in the affair, but Maria's firmness. She was represented as tall and commanding in figure—of uncommon beauty, and nearly white; and before her release, worn almost to a skeleton.

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### ONE HUNDRED DOLLARS REWARD.

MY mulatto man BENNET, (called Ben,) disappeared from my house in St. Louis, on the night of Saturday, 25th of September instant, and it is suspected he has taken the accustomed route towards Canada. I will pay the above reward for his apprehension and delivery.

Ben is a young man, under twenty-five years old; a tolerably bright mulatto, with somewhat bushy hair, and only a slight appearance of beard; hardly up to the middle size, and rather slender; his eyes were once seriously affected, and although cured they are still easily inflamed by heat or fatigue. He had a good variety of dress, several frock coats, a black cloth cap, and a black hat and one of drab or mouse colour.

Ben was a trusted servant; he has been for several years my carriage driver and market man, and as such is well known in St. Louis, and St. Charles. He is quite intelligent, though not ready of speech. There is no known cause for his leaving when he did—no quarrel nor apparent dissatisfaction.

I have reason to suspect that he is in company with another boy about his own age and size, and of a complexion somewhat darker.

EDWARD BATES.
*St. Louis Republican.*

## Selections.

### THE WILMOT PROVISO.

The origin and objects of this measure are explained at length by its author, Mr. Wilmot, in a speech to his constituents, at Wellsborough, September 21st:

"The Proviso, Sir, was not hatched up in any cabal or caucus. The occasion which called for it arose but a few hours before the adjournment of the first session of the late Congress, which took place at 12 o'clock, M. of Monday, the 19th of August. On the Saturday before, the message of the President, asking that two millions be placed at his disposal, was received and read in the House of Representatives. It was the subject of general remark and speculation. That day, at dinner, the conversation turned upon it; in which Robert Dale Owen, of Indiana, Robert P. Dunlap, of Maine, Jacob S. Yost, of Pennsylvania, and myself, took a part. I remarked that it was clear, that the two millions asked for by the President, was to be paid, if paid at all, as the first instalment of purchase money for accessions of territory from Mexico to the United States; and then declared my purpose, in case Mr. McKay, (Chairman of the Committee of Ways and Means,) should bring in a bill, to move an amendment, to the effect that Slavery should be excluded from any territory acquired by virtue of such appropriation.—Mr. Owen objected, and said he would make a speech against it. Governor Dunlap and Mr. Yost approved of such an amendment, and advised me to adhere to my purpose. If anything of the kind had been suggested before the House took a recess for dinner, I cannot, and I have tried to do so, recollect it. I would not, however, say that it had not. After dinner, in front of the hotel, I had further conversation with several members. Those that I now recollect were Mr. Grover, of New-York, Mr. Brinkerhoff, of Ohio, and Mr. Hamlin, of Maine. We agreed to advise with our Northern friends generally, when we re-assembled in evening session; and if the measure met with their approbation, that it should be pressed. We did so, and, so far as I heard, Northern Democrats were unanimous in favour of the movement. When the bill was introduced, or called up, several gentlemen collected together to agree upon the form and terms of the proposed amendment. I well recollect that Messrs. Rathbun, King, and Grover, of New-York, Mr. Brinkerhoff, of Ohio, Mr. Hamlin, of Maine, and Judge Thompson, and myself, of Pennsylvania, were of the number, if we did not constitute the entire group. Some were engaged in drafting an amendment, myself among the number, and several were submitted; all of which underwent more or less alteration, at the suggestions of those standing around, and taking part in the business going on. After various drafts had been drawn and altered, the language in which the amendment was offered was finally agreed upon, as the result of our united labours. I well remember that my colleague, Judge Thompson, made in the progress of the matter, various suggestions, some of which were adopted. True, he afterwards, and in the hour of trial, voted against the Proviso, because, as he declared, of the time of its introduction, or the place it occupied. He was a principal in the treason, both as to time and *place*, if there was treason in it. However, at the time of his vote, he avowed himself in favour of the principle and ultimate object of the Proviso. I trust I shall find him where I left him, and not in favour of compromising the principle upon the line of 36 deg. 60 min. north latitude.

"What is the Proviso? What is its effect and object? Although plain in its language, and clear in its design, this inquiry becomes necessary, from the covert manner in which it is continually assailed. The whole Southern press and Government organs of the North represent it as something that affects or interferes with Slavery in the *States* where Slavery exists. Even great men, when writing or speaking upon the subject, persist in talking about *the abolition* of Slavery and the rights of the States, as if the Proviso proposed the *one*, or in any respect interfered with the *other*. It does not propose either to abolish, restrict, or in any manner interfere with Slavery in any of the *States* of this Union. Its sole object is, to *secure from the unlawful aggressions of Slavery that territory which is now free*. In opposing incontinent use is made of the word "Constitution." "Compromises of the Constitution," and "Compromises under the Constitution," as if the Proviso [illegible] pledge myself to abandon [illegible]

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From the Louisville Examiner.

The Southern Patriot (S. C.) says, Mr. Webster "must have been in bad company in the South."—It declares that his views, as regards Slavery, and Southern men, are wholly incorrect.

The Charleston Mercury referring to the Massachusetts Convention, and its refusal to pass Mr. Palfrey's resolutions, and Mr. Winthrop's speech thereupon, remarks:—

Mr. Winthrop's opposition to the resolution, it will be perceived, was based not upon principle, but upon expediency merely—as to its effect upon the prospects of the party, or perhaps upon his own.—And his views were more fully developed in a second speech against the resolutions, which we find referred to, in the following terms:—

"Mr. Winthrop gained the floor, called for the reading of the resolution, and proceeded to show how, if adopted, it would make a clean fracture in the Whig party, and lose for the party ten thousand votes out of this State for one thousand that it might gain in it."

Northern men commit, in our opinion, a serious error when they resort to any "political blind" on the subject of Slavery. Better speak out. Better tell the whole truth. The South knows how to respect a man who does this—it will never sustain or honour a man, who fails here. Mr. Winthrop is more denounced, consequently, in Southern papers, than Mr. Palfrey. A Georgia paper says rather rudely: "Palfrey declares himself, and tells what he wishes to do—he is an avowed infidel. Winthrop, mouths out his prayer, yet would be what Palfrey is if he dared."

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### ADDRESS TO THE COLOURED PEOPLE OF THE U. S. OF NORTH AMERICA.

SAINT DOMINGO, July 10, 1847.

Dear Friends—We being Native Americans who emigrated to this country in 1824, being now in body assembled, have resolved to offer to our brethren of the United States the law of emigration passed by our house of Congress, on the 5th inst. It invites all strangers here to participate in our glorious liberty, without distinction of colour; and all who will come by this invitation, will have their passage paid at the rate of $14 per head; and those who will come with the avowed intention of becoming farmers will have, in addition to the payment of their passage, fifty acres of land, as a donation to them forever, together with the implements of husbandry, and a regular maintenance until they are able to maintain themselves; and they will be entirely exempt from military service, as also their offspring, in order that they may attend to the agricultural pursuits. We presume that this law can fully be depended on by all who may feel disposed to embrace its offers, as it is founded on necessity. As we have a very healthy climate, and perhaps one of the best soils in the world, with a generous population, all we stand in need of is American society—or in other words, tillers of the ground; in fact, by the aid of foreigners, this might be made a paradisaical garden. We have a Methodist church in the city of Porte Platte; one in Samana, and one in this city, where we worship God according to the dictates of our consciences, without the least molestation. Our friends may depend on this information as being strictly true; and up to the present time we have a majority of coloured population of more than two-thirds. We expect that many white people will accept this offer, as they seem generally more disposed for venture than the coloured. However, we hope that our friends will not let this fine opportunity pass without embracing it.

There is a vessel engaged to bring out emigrants She is consigned to the house of Messrs Aymar & co. New York. Persons interested will do well to call on the above gentlemen. Furthermore, should it become a general desire, any merchant who would choose to fit out a vessel, for the purpose of bringing out emigrants, will be sure to receive $14 a head, including all expenses, for as many as they will land here. If any merchant should like to have a guaranty, they could, by writing to our president on the subject. His name is. "Pedro Santana," president of the Dominican Republic. It will not be as inconvenient to new comers hereafter as it was with us. We can give them all the necessary information how to conduct themselves in this country.

We remain, dear brethren, yours.
Signed in behalf of the meeting.
Rev. JAMES FALLS, Chairman.
ELIJAH B. GLOSS, Secretary.

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From the Louisville Examiner.

### GREAT MOVE IN WESTERN VIRGINIA!

#### THE FIRST STEP IN THE CAUSE OF EMANCIPATION TAKEN!

We stated some weeks since, that an "Emancipation move" would be made in less than three months in West Virginia, and mentioned the grounds on which that move would be based. We have now the pleasure to inform our readers, that the first step has been taken—and that an *organized* effort will be made to rid this portion of the Old Dominion of Slavery.

The first important circumstance to be noticed, is, that this step has been taken by *slaveholders themselves*. The chief actor is the Rev. Henry Ruffner, D. D. He is well known, personally or by character, throughout Virginia and Kentucky, as an able Divine of the Presbyterian Church, and one of the learned men of the South. With him are associated S. McD. Moore, John Letcher, David B. Curry, James G. Hamilton, George A. Baker, J. H. Lacy, John Echols, James R. Gordan, Jacob Fuller, Jr. D. E. Moore and John W. Fuller. All these are men of character, and nearly all of them we know to be slaveholders.

The second important circumstance is, the principle on which this move rests. It is, that every State, and every great division of a State, ought to, and, of right, may, in a matter of such great domestic importance as that of Slavery, judge and act for itself. West Virginia differs in almost every particular from East. The Blue Ridge is the natural division between them. Slavery cannot thrive in West Virginia, without crushing it at once and forever. With Slavery in Eastern Virginia, the slaveholders engaged in this move, do not propose to interfere. "We should simply," say they, "raise a barrier against this Stygian inundation—stand at the Blue Ridge, and, with sovereign energy, declare to this black sea of misery, 'hitherto shalt thou come, and no further.'"

The main idea, then, rests on the action of Western Virginia as a whole. It is to be, in some sort, a State action. "Let us move as a body first," say these slaveholders, "and secure the main point." That is, assert for all West Virginia, *freedom*. Nothing less will satisfy her—nothing less, as a principle, will enable her to succeed. But as the emancipation scheme proposed is a gradual one, *county action* is suggested to *hasten* the extinction of Slavery. Let the law authorize the people of any county, by some decided majority, or by the consent of a majority of slaveholders, to decree the removal or emancipation of all the slaves of such county within a fixed period. If this were done, counties having but few slaves would soon be free, and their example and action be followed quickly by others having a large number of blacks. Thus West Virginia would in a few years, be FREE.

An address to the people of West Virginia, "showing that Slavery is injurious to the public welfare, jury to the rights or interests of slaveholders, and that it may be gradually abolished, without indeveloping a plan, has been published. We have a copy of it, and shall commence its publication next week. Our readers, North and South, will see some things in it which they may not like—which but let them, overlooking these, regard the main thing—*the certainty of the abolishment of Slavery in West Virginia in a way to secure the fullest justice to white and black.* The power is now on the west-board. Western Virginia is more populous than Eastern Virginia as regard whites. Yet owing to an abominable apportionment system, her power is kept east of the Blue Ridge. One of the ablest [illegible] will receive and publish Dr. Ruffner's address. [illegible] I do would be, were it not [illegible] the other side of the mountains, and would be dead against us it we asked too much, or went beyond the bounds of reason. Besides we had to look to the union dom of West Virginia itself. On the white basis, the freetion, we will be united, and when, legally, we have the power to act, Slavery will be destroyed forever in our mountain-land with speedy resolution.

The address of Dr. Ruffner is a very able one. On the general subject—the terrible influences of Slavery—it is conclusive;—as to its deadly blight upon Virginia, it is strong, often eloquent, always practical. And we know not how a true Southerner can think of the one, or the other,—can see *decay* written upon everything which appertains to the industry of society,—and not burn with anxiety to root out the cause. If he looks at the free States, he beholds a dense and increasing population—cities, towns, and villages growing up everywhere—manufactures, agriculture, commerce—all—all active and thriving. If he gazes upon the South—with few exceptions—he sees the reverse of the picture; a sparse population; cities, towns, and villages stationary or stagnant; worn-out fields and an exhausting agriculture; manufactures limited; commerce languishing. We have, comparatively speaking, none of the stir and bustle of industry, and as Dr. Ruffner says, if the stillness occasioned by this decay be broken at all, it is only by the windy brawl of politics! Hear what the address says of Virginia:

> Some Virginia politicians proudly — yes, *proudly*,—fellow-citizens,—call our old Commonwealth, *The Mother of States!* These *enlightened* patriots might pay her a still higher compliment, by calling her *The Grandmother* of States. For our part, we are grieved and mortified, to think of the lean and haggard condition of our venerable mother. Her black children have sucked her so dry, that now, for a long time past, she has not milk enough for her offspring, either black or white.
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> But, seriously, fellow-citizens, we esteem it a sad, a humiliating fact, which should penetrate the heart of every Virginian, that from the year 1790 to this time, Virginia has lost more people by emigration, than all the old free States together. Up to 1840, when the last census was taken, she had lost more by nearly 300,000. She has sent—or we should rather say, she has driven from her soil—at least one-third of all the emigrants who have gone from the old States to the new. More than another third have gone from the other old slave States. Many of these multitudes, who have left the slave States, have shunned the regions of Slavery, and settled in the free countries of the West. These were generally industrious and enterprising white men, who found by sad experience, that a country of slaves was not the country for them. It is a truth, a certain truth, that *Slavery drives free labourers—farmers, mechanics, and all, and some of the best of them too—out of the country, and fills their places with negroes.*

Is this true? *We all know it to be so.* What then ought we to do? What can we do? Two alternatives present themselves. We must either take the position of South Carolina, and, for the perpetuation of Slavery, sacrifice everything, or else we must resort to emancipation. Can we do the first? Are the mid-slave States ready to destroy the Union—to forbid the commerce of the free States entering their borders—to establish commercial relations with Cuba and Brazil, for the sole object of extending negro-slavery? Do they demand, will they think of demanding, the creation of the Institution, in territory now free, and if this be not done, rend the Government of the United States asunder? We shall not insult their patriotism, nor mock their sense of justice, by supposing them capable of such folly or madness. *They will emancipate.* At the proper time, and in their own way, they will liberate the black, and thus free the white from as galling a curse as ever poor humanity inflicted upon itself.

But let us call attention to one feature of the action of our friends in West Virginia.

ORGANIZATION.—From the Ohio to the Blue Ridge they are linked together. They know what they have to do. They know that nothing but the hardest labour can accomplish their object. THEY HAVE ORGANIZED—organized thoroughly, efficiently;—so that they can circulate tracts and papers in every part of Western Virginia, and have slaveholders at every point to assert their rights and urge and defend emancipation. Have we such organization in Kentucky? May we not have it? Let us take courage from this example of the Old Dominion, and be up with her in her noble and spirited move. Let us, to insure this, *organize now.*

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We have not had the good fortune to see the Address of Dr. Ruffner, referred to above, but we find in an exchange paper the following

### OUTLINES OF HIS SCHEME FOR THE REMOVAL OF SLAVERY.

1. Let the farther importation of slaves into West Virginia be prohibited by law.

The expediency of this measure is obvious.

2. Let the exportation of slaves be freely permitted, as heretofore; but with this restriction, that children of slaves, born after a certain day, shall not be exported at all after they are five years old, nor those under that age, unless the slaves of the same negro family be exported with them.

When the emancipation of the after-born children of slaves shall be decreed, many slaves will be exported, from various motives. The restriction is intended to prevent slaveholders from defeating the benevolent intentions of the law by selling into Slavery those entitled to freedom, and old enough to appreciate the privilege designed for them. Young children are allowed to be taken away with their parents and older brothers and sisters, but not to be sold off separately to evade the law.

3. Let the existing generation of slaves remain in their present condition, but let their offspring, born after a certain day, be emancipated at an age not exceeding 25 years.

By this measure Slavery will be slowly but surely abolished, without detriment or inconvenience of slaveholders. No pecuniary loss can be sustained, except at the option of the slaveholders, who if they think that the measure will diminish the value of their slaves in West Virginia, can sell them for exportation to take them away, with the certainty of making more out of them in that way, than they could by keeping them and their children as slaves in West Virginia. If they choose to stay and submit to the operation of the emancipation law, they have the certainty of gaining more by the rise in the value of their lands, than they will lose in the market value of their slaves, in consequence of the emancipation law.

Undoubtedly such a law would immediately attract emigrants by thousands from the North,—farmers, manufacturers, and labourers; who would bring their capital, their skill, and their industry, to enrich the country,—to improve its agriculture, draw out the wealth of its mines, and make its idle water-falls and coal beds work up its abundant materials of manufacture. Before the law would emancipate a single negro, it would already have added more to the value of the lands and town property of West Virginia than all her slaves are worth. If any man among us have many slaves and little or no land, he can easily profit by the law as well as others; let him sell negroes and buy land.

Will any man argue, that the rights of slaveholders will be violated, because those rights extended to the offspring of their slaves?

Now the slaveholder's right of property extends to the offspring of his slaves, so far as this, that when the offspring comes into existence, the law at present allows him to claim it as his. But when the law of the land shall in this particular be changed, his right is at an end; for it is founded solemnly on human law. By nature all men are free and equal; and human laws can suspend this law of nature, only so long as the public welfare requires it; that is, so long as more evil than good would result from emancipation. When the law of Slavery is changed for the public good, all that the slaveholder can claim is, that in some way, he shall be compensated for the property aequired by sanction of law, and taken away by a change of the law. By our scheme nothing is absolutely taken from the slaveholder. It gives him an option, to remove without loss a nuisance which he holds in the country, or to submit, with a very small loss of value, to another mode of abating that nuisance. We say that the people have a right to remove this pest; and that our scheme gives slaveholders double compensation for what they will suffer by the measure. We have no doubt that before ten years, nearly every slaveholder would acknowledge himself doubly compensated.

4. Let masters be required to have the heirs of emancipation taught reading, writing, and arithmetic: and let churches and benevolent people attend to their religious instruction. Thus an improved class of free negroes would be raised up. No objection could be made to their literary education, after emancipation was decreed.

5. Let the emancipated be colonized.—This would be best for all parties. Supposing that by exportation, our slave population should in twenty-two years be reduced to forty thousand. Then about one thousand would go out free the first year, and a gradually smaller number each successive year. The one thousand could furnish their own outfit, by labouring a year or two as hirelings; and their transportation to Liberia would cost the people of West Virginia twenty-five thousand dollars: which, as the population would by that time have probably reached a million, would be an average contribution of two and a half cents a head. This would be less and less every year. So easy would it be to remove the *bugaboo* of a free-negro population, so often held up to deter us from emancipation. Easy would it be, though our calculations were not fully realized.

Finally, in order to hasten the extinction of Slavery, where the people desired it, in counties containing few slaves: the law might authorize the people of any county, by some very large majority, or by consent of the majority of slaveholders to decree the removal or emancipation of all the slaves of the county, within a certain term of years, seven, ten, or fifteen, according to the number of slaves.

This as an auxiliary measure, would be safe and salutary; because the only question then in a county, would be the question of *time*, which would not be very exciting. But it would be inexpedient as the chief or only measure; for then the people of the same county, or of neighbouring counties, might be kept embroiled on the subject for years, and the influence of East Virginia, operating on counties here and there, might defeat the whole measure, by a repeal of the law. Let us move as a body first, and determine the main point. Then the counties might decide the minor point for themselves. Let West Virginia determine to be free on a general principle. Then let the counties, if they will, modify this principle, for more speedy relief.

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From the Louisville Examiner.

### SLAVES—THEIR INCREASE—THE NUMBER SOLD.

An intelligent slaveholder, in Virginia, wishes to know of us.

"1st. How the slaves would compare with the whites as regards life average?

2d. What number the *exporting* send to the planting States, and their value?"

These questions are hard to answer with exactness, because the census tables do not give us the necessary data. We can approach, however, very near the truth. We have indeed, a table before us, prepared by persons well qualified, which answers both questions—and we cannot do better than give it, with the reasoning upon which it is based.

In reply to the first, we can take the *free coloured* population as a standard. The following table, based upon that, shows how much the increase of slaves falls short of its proper amount. The numerical deficiency, and the per centage of loss during the ten years ending 1830, were—

| | Proper No. | Actual No. | Difference. |
|---|---|---|---|
| Under 10 years of age, | 700,820 | 700,820. | |
| 10 and under 24, | 665,875 | 620,827 | 45,048 |
| 24 and under 36, | 439-380 | 370.330 | 69,059 |
| 36 and under 55, | 340,161 | 229,782 | 110 379 |
| 55 and over, | 186,797 | 83,736 | 103,061 |

Total deficiency—327,547. In the following ten years, by the same rule, the deficiency was, 444,357. There are not as many slaves over 55, and only two-thirds as many from 36 to 55, as there would be, if their condition were as favorable to longevity as the free coloured.

In reply to the second question, we ascertain the increase of slaves to be, from 1820 to 1830—12 per cent. Taking this as the test, for ten years, between 1830 and 1840, the following table exhibits how many were sent from the *exporting* to the *planting* States—

| States. | No. in 1830. | Prop. No. in 1840. | Actual No. | Deficien. |
|---|---|---|---|---|
| Maryland, | 102,994 | 135,952 | 89,495 | 46,457 |
| Virginia, | 369,757 | 620,079 | 448,987 | 171,092 |
| N. Carolina, | 245,601 | 324,193 | 245,817 | 78,376 |
| S. Carolina, | 315,401 | 416,329 | 327,038 | 89,291 |
| Georgia, | 317,531 | 287,140 | 280,944 | 6,196 |
| Kentucky, | 165,213 | 218,081 | 182,072 | 26,009 |
| Tennessee, | 141,603 | 186,816 | 153,059 | 3,847 |
| Total, | 1,658,100 | 2,188,690 | 1,757,405 | 431,278 |

*Four hundred and thirty-one thousand, two hundred and seventy-eight slaves*, is the number exported from the States named above. Suppose fifty thousand of these were removed by actual settlers. We have, then, three hundred and eighty-one thousand, two hundred and seventy-eight slaves taken from the exporting to be trafficked off in the slave States. Their average value would not be more than $300. This would give $114,383,400.

We should be glad to hear from our Virginia correspondent, and, when we are able, to answer any enquiries, especially as he is "willing to examine the whole question, in the spirit in which the Examiner presents it, and in that spirit to meet out even justice to the black man."

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### ADDRESS TO CHRISTIANS CONCERNING THE WAR.

We present to our readers today an address, which was prepared by a sub-committee, to be sent with the Peace Memorials to our different congregations. In the committee of the whole it was, for various reasons considered best that the memorials should go alone; but it is still thought desirable that the address should be laid before the public in the journals. It is therefore printed by itself, with the hope of animating *Christians of all denominations* to put forth a united and uncompromising effort to bring the war to a speedy end. Editors of papers, religious and secular, who are hostile to the war are respectfully requested to give this address an insretion; and ministry and laity without distinction of sect, as members of the Church Universal, are earnestly entreated to aid this attempt to produce a co-operative movement of Christians throughout our land in favour of Peace. Perhaps some of our clergy will feel disposed to read this paper to their congregations, at the time that the Memorial is presented. This, we think, might be useful.

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BRETHREN:—Should nothing be done by the Christians of this professedly Christian nation to put an immediate end to the War now existing between the United States and Mexico?

Can nothing be done?

On the high ground of religious obligation we ad-

dress you; and in the name of our Master,—who came to manifest God's mercy, whose ministry was one of reconciliation, whose spirit and life breathed forgiveness, whose command and example taught love to enemies,—we appeal to you to rise as one man, and in the majesty of right to demand PEACE.

Far too long have we kept silence while our nation has been plunging into a career of crime, that brands us with shame before the civilized world, that outrages the conscience of Christendom, that mocks the clemency of the Supreme Ruler. Shall we, as Christians, give no utterance to the indignant remonstrance, which, since the outbreak of hostilities, has been swelling in the hearts of the good and wise of this people?

From ghastly charnal-pits of many a battle-ground from shattering walls and gory streets of bombarded cities—from sacked and plundered villages—from homes made worse than desolate by rapine—from crowds of weeping widows and orphans—goes up to heaven the witness against us of our brethren's blood, of our sisters' cries—brethren murdered while defending their families and firesides—sisters outraged while bestowing woman's charities upon our lawless soldiery! Shall we, as Christians, sanction such deeds of enormous wrong by passive indifference?

Within little more than one short year, thousands of our fellow countrymen, some in the flush of youthful promise, some in the maturity of manly vigour, many of them brave, generous hearted, intelligent, energetic, born for high interests, capable of true greatness, fitted for the honourable uses of humane society, have been seduced by delusive visions of false glory, and far away from the endearments and responsibilities of home, from all ennobling and refining influences, have miserably perished amidst pestilence and hardship, in the hideous agonies of [illegible] of crowded hospitals; and even now thousands more are summoned to fatten the fields of a foreign land! Shall we, as Christians, not cleanse our garments from all participation in this guilty waste of human beings?

Within little more than one short year, has this nation squandered in destruction millions upon millions, wrung from the toil of peaceful producers; the wise expenditure of which would have multiplied twice over the railroads now interlinking the United States, or bound the Atlantic and the Pacific oceans by a double line of communication, or founded a University or Hospital in every county of every State, or built a church or school in every town throughout our land, or supplied with a decent home in the wide prairies of the West every poor family in our over-peopled cities; and millions upon millions more are to be prodigally thrown away, burdening posterity with a galling yoke of debt! Contrast the permanent blessings, with which these treasures might have crowned our land and united mankind the earth round by interchanges of good, with the heaps of dead bodies and ruins which mark the track of our armies, and answer, whether as Christians, we shall any longer permit the gains of our industry, the inheritances of our children, to be thus swallowed up in working wo to our fellowmen?

When now we contemplate the avowed end, for which, as the long foreseen result of our accumulated injustice—Mexico—a sister Republic, who once regarded the United States with a reverence equaled only by her present hate—has been overrun by our forces, and her children butchered while fighting to preserve her rights and her honour, can we pardon ourselves, or be pardoned by God and Humanity, unless we interpose? What is this end? Does not the world know it, from the diplomatic correspondence of our Government, from debates in both halls of our national Legislature, from the Executive messages and resolutions of sovereign States, from unreserved confessions in private and open avowals in the public press? It is territorial conquest, with the express design of upholding the value of slave property, extending the area of slave cultivation, and ensuring the perpetuity of slave-power. The scheme of aggrandizement widens with the success of our invasion. Pacific offers have been rejected, which could have been extorted only from the despair of the weakened nation whom we are meanly crushing, because the territory thus surrendered did not befit the purposes of a slaveholding minority. Unlimited subjugation is now the watchword uttered from high places. And are we, as Christians, to allow the grasping instigators of this war to wield the power of this prosperous people for such atrocious plans of boundless aggression?

And the end is not yet. Month by month,—as the military frenzy, latent in our race, is exasperated by alternate rumours of danger and triumph, as the basest appeals are made to the cupidity of a worldly age, as soldiers released from their dreadful trade return upon us, corrupted by the camp and unfitted for regular pursuits, as a low ambition is stimulated and demagogues rouse by appeals to reckless patriotism the passions of the mob,—is it not mournfully evident that the public conscience is becoming paralyzed? May we not well fear the result? Who can ensure us, that we shall escape the late of other states? Will not republican simplicity give way to aristocratic assumption, tolerated abuses be converted into prerogatives upheld on precedents; and, by changes silent yet swift, despotism supplant our free institutions? As Christians, shall we not rally to save from abuse a nation consecrated to Justice and Liberty, by the prayers of our ancestors, the benedictions of Christendom, the manifest permission of Providence?

Brethren! Our hope under God, is in the religious principle of the Christians among this people! Political parties are too much entangled in the meshes of intrigue; their leaders are too often made compromising by the lust of office and bribes of preferment; venal presses misrepresent the common sense and honest feeling of the community; public sins, already committed, drag us downward to deepening iniquity; mere tampering with injustice involves the certainty of deeds at which untainted conscience stands aghast; events are even now speeding on which unless averted may overwhelm this once upright Republic in disastrous convulsions; the time has come for Christians, who should be the heart of every commonwealth, to send abroad purer, healthier influences through the channels of national life. Has not the history of the last few years sufficiently taught us, that timidity on the part of the good has thrown the destines of the United States into the control of the violent? Let decision and firmness redeem what feebleness has lost. Again we say, the time has fully come.

Let us arouse, then, in the name of the Lord. Let us ask not what is expedient but what is right, not what is politic but what is humane, not what is popular but what is Christian! Let us do our duty and trust to God! Let ministers use every means to awaken a new life of fidelity. Let laymen be true in word and deed to their highest convictions. Let us reanimate enthusiasm for the essential principles of this nation—Christian love and civil liberty! Let us vow, God aiding us, to make this people a union of freemen! Let us hold meetings of Christians to sign and circulate Protests against this war of slaveholding usurpation; let us pour in our memorials upon Congress at the very opening of its session, and continue to pour them until our end is gained! Thus shall we strengthen the good who are in stations of public trust, awe and restrain the bad, confirm the wavering, manifest the broad foundations of rectitude on which all true prosperity of States and individuals must rest, and make the national responsibility felt to Humanity and to God. In the name of Heaven, let us demand IMMEDIATE PERMANENT PEACE.

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CHRISTIAN WOMEN, RALLY FOR PEACE.

Sisters! In the name of the daughters of Mexico, who are subjected to the insults and outrages of our lawless soldiery, and who amidst the horrors of war have poured out woman's charities upon the sick and wounded among their enemies,—in the name of our fellow countrymen, dragged away from home, and its duties and pure influences, to become murderers and robbers in a foreign land, whose children have been butchered by thousands while defending their families and firesides,—in the name of our nation, whose best institutions are endangered by the military spirit,—in the name of the Prince of Peace, whose servants you are—we beseech you to take instant measures to make the voice of Woman,—Christian Woman,—heard against this most inhuman war. Hold meetings, circulate memorials, forward them to Congress. Let the Senators and Representatives hear the protest of Mothers, Wives, Sisters, Daughters against the War!

From the American Statesman.

INTERESTING LETTER.

The following letter was written by Juan De La Granja, a Mexican gentleman who long resided in this city in the capacity of Mexican Consul. He edited, while here, a Spanish paper called the *El Noticioso de Ambos Mundos*. About a year ago he returned to Mexico. It is supposed that he was a sort of secret agent of his Government, and had a constant correspondence with Santa Anna and Almonte. The letter shows that the Mexicans had long expected a war with the United States. It was written in 1844, and was found in the hacienda of Santa Anna after the battle of Cerra Gordo, and got into the possession of a gentleman residing in Montgomery county, Alabama. It was sent to the New York Herald, and first published in that paper. It will be read with interest:

NEW YORK, May 7th, 1844.

*To His Excellency the President, Gen. Don Antonio Lopez de Santa Anna:*

MY MUCH VENERATED SIR: Of course you have been duly informed of the condition of affairs in this country by Gen. Almonte, and thus it would be superfluous for me to say anything on that subject. My object now is solely to call the attention of your Excellency to the articles which have been written latterly in El Noticioso de Ambos Mundos, not for what they are worth, but because all I say in them is the pure truth; and on this account they afford material for serious reflection.

In order to know this country it is necessary to be here many years, study it well in all its aspects, undergo many vicissitudes, and experience difficulties. Thus it is that travellers who have written about this country have only written nonsense. General Almonte himself, with all his knowledge of this people, can continually pick up facts which had before escaped his notice; and I, myself, am also learning something new about them every day.

From all that I have been able to observe, I have obtained the thorough conviction that this is an enterprising nation, full of energy, which borders more on rashness than on true courage, ambitious without bounds, and uniting to a childish presumption a want of all fixed principles of justice. The blind vanity with which they are possessed causes them to regard all other nations, and especially our race, with the greatest contempt: and it will be only by means of some hard lessons that reason can be knocked into these men, whose understandings are so far astray in consequence of never having known adversity: and in my opinion no one can learn them these lessons better than Mexico.

To do this, it is only necessary to prepare yourself to maintain an endless war against this country. The Russians burnt Moscow and saved the empire. Moscow is now flourishing, and Napoleon terminated his days sadly at St. Helena. Let the people retire from the coasts with all their cattle and effects; and let them guard the mountain passes, continually surprising from thence those who dare to land on the shores, and the climate will do the rest. Let them arm the Indians who have been thrust out on our frontiers by these people in the most perfidious and barbarous manner; arm, also, the negroes, promising them lands from those which they conquer: proclaim, also, the abolition of Slavery, and let an army of twenty thousand regular troops be planted in Texas, to sustain the movements of the auxiliary troops, who will act as guerrillas; let both these forces retire to safe positions whenever the enemy advance in large numbers, merely endeavouring to fatigue them by continual marches and countermarches, and then falling on them in all security when they are thoroughly tired out, and completely exhausted by hunger and thirst.

Finally, in order to accomplish all this, there is no necessity for going hastily to work, but we can imitate the example of Fabius the Tardy, acting with the same vigilance that that famous Roman Consul observed, so that the Mexican army may be preserved intact, and the war may last as long as the one between the Spaniards and Moors, whilst our privateers are scouring every sea, and annihilating the American commerce; and I will forfeit my head if they do not, on their knees, beg a peace from Mexico before six years have passed, allowing her to dictate the conditions; for it is not killing men which will alarm this people, but the expenses and costs which they are put to.

Beyond this, it is also necessary to recollect that war can also be made with the pen now-a-days, and a manifesto on the part of Mexico, published in three languages (Spanish, English, and French,) would attract towards her much sympathy, particularly from the Abolitionists in all parts of the world, who are now numerous, strong, and active; for which it will be necessary to settle all small questions with the rest of the world, even making temporary concessions, not perpetual ones. When these Northern and Eastern States see that the war is going to be a long one, that they have to contribute much, that their commerce is ruined, and their funds or credit prostrated, they will soon raise the cry against the Southern States, and an issue will be raised which will only end with the Union, and leave the Southern States alone.—And how the rest of the nations would rejoice in the humbling of the United States! And what glory for Mexico in being the one who "belled the cat!"

Would your Excellency believe that, in the contempt with which they regard Mexico, it has never occurred to these people that you have taken any of these measures, or would take them, until I have alluded to it in my articles. The mere hint that I threw out, that Mexico, in her despair, would sell the Californias to a powerful nation, has alarmed them in a most inexplicable manner, supposing that this country is England. That article, which you will see in *El Noticioso* of the 20th April, was like a rocket in awaking them, and immediately it was copied by all the opposition papers; and, without vanity, I must say that on its account, many who were before undecided, have declared against the treaty, and since then the most terrible opposition has been made to it.

Finally, I believe that at present annexation will not take place: but let your Excellency rest assured that on this account we must not desist; war is the only thing that can save the honour of Mexico, and the integrity of her territory, as what I state in the last number of the Noticioso of the 4th instant is the exactest truth.—Moreover, without war, this people will swallow up this country with their deceits and falehoods, and there is no other mode of restraining them than by a well directed war.

My zeal has perhaps allowed my pen to run too far into matters which your Excellency understands far better than I do; but I hope that your goodness will not attribute them to presumption, but to the enthusiasm which naturally inspires me in the good wishes I have to see my country triumphant over its false friends and natural enemies.

God grant that I may see them verified, and that your Excellency may be the chosen one to direct such a worthy enterprise; and oh! that I may be of some service even from such a very humble servant as I am of your Excellency.

JUAN DE LA GRANJA.

From the Pennsylvania Freeman.

ADDRESS

*Of the Executive Committee to the Abolitionists of Eastern Pennsylvania and parts adjacent.*

We especially commend to the attention of our readers, the following Address. It is upon subjects of the highest importance to the progress of the Anti-Slavery cause in Pennsylvania; and we hope that no one to whom it is addressed will pass it by without careful reading and reflection, and a resolution to carry out its suggestions.

*Respected Friends:* Ours is an enterprise in which success is not to be achieved without the most untiring and assidious labour. American Slavery is not a thing to be abolished in a day. A system which has struck its roots so deeply into the soil of our social and political existence; whose trunk is the growth of centuries, and the shadows of whose branches covers not much less than a whole continent—is not to be felled by a few blows. A few days, or even a few years are not sufficient for the overthrow of such a deep-rooted curse. It is as true in relation to the body politic as it is to the physiology of the human system, that chronic diseases require chronic remedies; and it is a truth which in this case it is well to bear in mind. The remembrance of it may save from discouragement, and resummon those that flag to a renewal of the conflict.

When the Anti-Slavery enterprise was at first started in its modern organized form, there were few who fully counted the cost. The work was considered a giant one, it is true; but its collossal proportions were but partially understood. It was conceded that its overthrow would be the work of time, but who would have supposed that after the lapse of fifteen years, and all the labour and sacrifice which those fifteen years have witnessed, the system would be still standing in almost its primeval erectness, and—though deprived of the nourishment of many of its roots, and exhibiting in its sere leaf and many withered branches, the sure signs of decay—still cursing the earth with its pestilential shadow? Few, if any, would have imagined that the consummation of our work would still be the event of the future. Such, however, is the fact. And yet it does not surprise, neither does it discourage us. We have learned more of the nature of the evil we have to contend with. We have learned how intimately—almost to identification—it is interwoven with the entire structure of our social and national existence, and that nothing but the most patient, persevering, never relaxing effort can eradicate it. We are not surprised, therefore, that we have not made greater progress. Neither are we discouraged; for now we *know* that we are using the means which—as sure as effect follows cause—will bring about the consummation at which we aim. The experience of the past fifteen years gives a certainty to our faith which excludes all shadow of doubt, that a patient perseverance in the use of the simple measures we are now employing will, at the soonest possible date and in the best possible manner put an end to the system of Slavery. *Discouraged!* Who is discouraged? If any one be, let him look back on what has been accomplished even in our own most obstinate and incorrigible State in the last few years, and take fresh heart. Ten years ago to be an Abolitionist was to wear the badge of infamy, and jeopard all security of life and property. Every man thus known was an object for the finger of scorn and the fury of the mob. But it is not so now. Multitudes who once joined in the cry against us, now claim to be Abolitionists, and the political press and the candidate for office have partially learned the language of Anti-Slavery. Public sentiment has undergone a change which is obvious to the dullest perception, and which has warranted our Legislature in the passage of a law which has sent a thrill of joy to the heart of every friend of freedom. A revolution, equally striking, is manifest in our religious organizations. With such a retrospect then, of the past, what can we do but turn to the future with hearts full of cheerful hope, and hands ready for the work.

The time has now arrived for the opening of a new campaign against our enemy. Now is commenced the season for meetings—public and social—and all kinds of Anti-Slavery work. The hurry of harvest and seed-time is over in the country, and in the city the bustle of business has partially ceased; all classes are now left to the enjoyment of comparative leisure. The posture of public affairs also is such as to afford increased facilities to our efforts. The infamous war which this country is waging against Mexico brings the object of our enterprise continually before the people, and Slavery has now become emphatically a national question. This question is every day assuming a new interest; and when our National and State Legislatures commence their sessions this interest will be of the most absorbing character. Now, then, is the season to work. Let us be up and doing. Let us avail ourselves of our opportunities.

Your Committee are very desirous that something effectual should be done during the present season towards the advancement of the cause in this State. With this view they have a few suggestions to make to which they invite special attention:

The first is the importance of *system* in any measures that may be undertaken. The superiority of systematic effort to that which is merely occasional or irregular, needs neither proof nor illustration. And the advantages of united and organized over individual action, are equally obvious.

A second suggestion is the importance of confining attention to those branches of Anti-Slavery effort which are of the most pressing importance for the time being. Labour, to be effective, should not only be industrious ly employed but well timed.

There are one or two departments of the work in Pennsylvania and the neighbouring States, which at this particular juncture, your Committee deem to be of the most urgent importance. The first of these in order, is the circulation of petitions. The second, the advancement of the interests of the Fair! and the third and fourth the distribution of tracts, and the procuring of subscribers for the Pennsylvania Freeman.

The last mentioned the Committee [illegible] as of the very highest importance. It is of importance now in facilitating all the other branches of effort just mentioned, and it is important always as being our very best means of promoting the anti-slavery reform. The Freeman comes to every neighbourhood where it has a subscriber, in all seasons and in all weathers, with its weekly freight of anti-slavery matter. Its variety of contents adapts it to all classes of persons and every variety of mind. It has milk for the babe and meat for the strong man; argument, illustrations and facts for the unbeliever—encouragement, instruction and reproof for the Abolitionist. Wherever it goes it carries with it light, and into whatever neighbourhood it enters, it dispels the mist of ignorance and prejudice. While it aids in the advancement of every particular branch of our movement—being the organ through which abolitionists communicate with each other throughout our bounds—it is our chief dependence for the general promotion of the cause. Therefore, though last in the order of enumeration, we place it among the first in importance of our anti-slavery instrumentalities, and beg that our friends will so regard it. *In no way can any one more effectually serve the cause than by procuring subscribers for the Pennsylvania Freeman.*

The value of *Tract distribution*, as an Anti-Slavery agency, needs not to be here insisted on; that is fully understood.

The same may be said of the *circulation of petitions*. The unanimous recommendation of this measure, by the State Society, at its late annual meeting, and the reasons given for it, will not be forgotten. The Committee are now distributing to their friends, in different parts of the country, blank forms of petition, which they trust will be widely circulated. Every one who undertakes this work, becomes for the time being an Anti-Slavery lecturer; and every neighbourhood that is well canvassed with petitions, is, to that extent, wholesomely agitated by the subject of abolition. This is independent of the benefits which accrue from the public presentation of these petitions before Congress and the State Legislatures, and the discussions that ensue in those bodies, and independent also of the final advantage, to which we look with hope, of a compliance with the prayer of the petitioners. The importance of this branch of labour, therefore, is not likely to be over-estimated.

*The Fair.*—This is one of the principal means employed by the society, for raising the funds necessary to carry on the cause. Its wisdom as an expedient is confirmed by many years' experience. In the beginning it was rather local in its nature, now it has become—so to speak—a State institution, and demands the co-operation of every Abolitionist, male or female, within the bounds of the society. Every one can do something to promote its interests; whether it be by direct contribution to the enterprise, or inducing others to give,—by personal attendance at the sale in December, or persuading others to attend. In one or other, or all of these ways, can every Abolitionist in Eastern Pennsylvania, and its vicinity, assist in the promotion of this important branch of our enterprise. The co-operation of every one is, therefore, respectfully invited and earnestly urged as a matter of Anti-Slavery duty. The circular of the Fair Committee, places this subject in its proper light, and is commended to a careful perusal.

Finally, as to the manner in which all this is to be done, it is proper that a word should be said. We have recommended system—organization. By this we mean nothing complicated. The simplest form of organization we consider the best. What we would recommend is the formation of district or neighbourhood committees. Let the men and women in every neighbourhood, who are willing to work, meet together and form themselves into voluntary committees. This done, let them undertake, by a proper division of the labour, to canvass thoroughly their district for the promotion of the various objects which have been specified, viz: getting subscribers to the Freeman—and other Anti-Slavery papers—promoting a proper feeling in favour of the Fair, distributing tracts, and procuring signers to petitions. Let them re-assemble once a fortnight, or once a month—as best may suit, but at regular intervals—to report progress to each other, and—through one of their number appointed for that purpose—to the Executive Committee. This mode of action will have the double advantage of system, and social stimulus. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." The members of these neighbourhood committees will provoke each other to love and good works, and the report of their progress, when published, will operate as a stimulus to others. In this way much cannot fail to be accomplished, and the cause will receive this year, in Pennsylvania, the desired impetus.

The limits to which an address of this kind should properly be restricted, forbids our adding anything further. Nor is it necessary. Those to whom we speak are fully qualified to appreciate the advantages of co-operation in the way we have pointed out. We leave the matter, therefore, with them, trusting that the whole subject will receive, and that promptly, all the attention it claims, or its importance demands.

On behalf of the Committee.

JAMES MOTT, *Chairman.*

H. WETHERALD, *Secretary.*

## Communications.

Douglass and Remond.

AUBURN, November 10th, 1847.

DEAR SIR:—I write at this late period, to notice an article that appeared in the *Northern Christian Advocate* of this place, immediately after the meeting attended by Douglass and Remond. In his commencement, the editor exhibits his familiarity with the Anti-Slavery movement, by stating that Frederick Douglass was a runaway slave from South Carolina! This may be taken as a specicen of his means of giving a correct history of any of the persons mentioned in the article. His whole phraseology savours much of priestly contempt for the coloured race. Speaking of Douglass in the true planter style, he says:

"He is an intelligent looking, youngerly mulatto. A *fellow* of strong native sense, quick wit, considerable rhetorical address, more assurance, and unbounded powers of sarcastic mimicry."

He is evidently very much shocked that Douglass should have the "assurance" to stand up like other men, and boldly expose the corruptions of Church and State in regard to Slavery. After telling in what respects he thinks they (Douglass and Remond) are doing good, he says:

"In other respects, we think these persons are doing serious evil. We think they do evil to the cause of the slave, by abusing and alienating the strong and increasing Anti-Slavery feeling that already exists among us."

I once heard one of the most noted bullies and rumguzzlers in this town, say to the editor of the *Star of Temperance*: "Temperance is a good cause, but it is ruined by your violent language and measures." There seems to me to be a great similarity between the two cases. It is generally the profession of the opponents of Anti-Slavery or temperance, to have a great regard for the cause and they are very fearful of its being injured.—You may generally set down such tender-hearted friends who are so excessively cautious; as being, in reality, open enemies to the "*cause*" they pretend so much tender solicitude for.

"Douglass lacks that modesty which is becoming in all public speakers, and especially one in *his circumstances*. He is altogether too self-sufficient. He smacks too much of the *driver*. He strengthens the prejudice of those who say, 'Allow the coloured class to rise at all in society, and they will tread you under foot.' We blame his guides and counsellors for this, more than we do Douglass."

From this paragraph it would seem that although Douglass lacks "modesty"—is too much of a "driven," and all that; he has been himself led and guided into these errors. The fact is, it is the language of the negro hater, the spirit of caste, the desire that a certain craft of the evangelical "drivers" shall do all the "driving," "guiding," and leading; that speaks plainly in the above paragraph. It is always impudence in any one else to speak but manfully and plainly. "Especially one in his circumstances." Ah, that's it. A "nigger" a *slave* daring to become a *man*, and standing up and *demanding* his, and his brothers, and sisters, rights in the great name of humanity, not as a *favour* but as a RIGHT. This reveals the secret. Had he been a white D.D. it would have been well. It did well enough for Rev. Doctor Lansing to lash the Church a few weeks before on temperance, but one in Douglass's "circumstances" should go and cringe and fawn about some orthodox pulpit, and ask "please good master give us what we humbly think right—*as a favour.*" This would have been the fight "circumstances" for a slave to have appeared in. He would have been in his "appropriate sphere" then.

"But the most serious objection we have to these men is, the slander, contempt, and ridicule, which they pour upon the Christian religion. * * * * *

"But we are not willing they should be torn up, root and branch, and annihilated. When, therefore, these men make sweeping assertions, which, in their application to many of our churches, are false—pour forth an unmeasured tide of abuse upon Christians and Christian ministers, and hold them up to ridicule, before the infidel and the scoffer, with various sorts of mimicry and mockery—when they assert that the Christian Church generally, in these United States, is one whose 'corner stone [illegible] the blood of the slave'—that the Church is rotten at the heart, and ought to be overthrown—their course is outrageous and should be reprobated by every reflecting man."

This paragraph contains a tissue of malicious falsehoods from beginning to end. The editor knows very well, that Douglass or Remond said nothing against a *Christian* Church, or a *Christian* ministry. Douglass's objections to a pro-slavery Church and ministry, were based on the fact that, in his opinion, they were *not* Christian. He holds Christianity to be the height of perfection. Hence, anything that protects, upholds, or apologizes for "the sum of all villanies" is anti-christian. The *Advocate* assumes that these delinquent churches *are* Christian, and as such defends them, or else, as I said before, it is guilty of falsehood. Will he dare pretend, in the face of that vast audience, that Douglass ridiculed or denounced anything but slaveholding and slave apologizing churches? Did he "mimic" any but slave-holding priests? No one, not even the children that heard him, understood him to say anything against any others, yet the priestly editor of the *Advocate*, to conciliate a pro-slavery sect, and prevent them from hearing the truth, is willing to assume the Christianity of slaveholding, and denounces those as infidels who disagree with him. No *Southern* advocate could more plainly assume the Christianity of their "peculiar institutions" than this representative of Northern pro-slavery religion. E. W. C.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, NOV. 18, 1847.

Mr. Clay's Speech at Lexington, Ky. Saturday, November 12.—The Mexican War.

It was announced some days since that Henry Clay was about to deliver himself upon the Mexican War.—Accordingly the Speech has been looked for with great anxiety by his friends, his foes, and those who are neither; as the most important move of the season upon the political chess-board. It was made on Saturday, at Lexington, Kentucky, in a meeting called for the purpose, and a sketch of it, with the Resolutions offered by Mr. Clay, was published in several of the morning papers of this city on Monday. This sketch is given mostly from memory by the reporter, as at Mr. Clay's own request no report was taken, that there might be no possibility of misrepresentation. It will be seen how remarkably well any misrepresentation of his opinions was guarded against. The speech, however, it is said, is to be written out by himself, and published.

Gen. Leslie Coombs called the meeting to order. It was, he said, the last public meeting that the illustrious man now before them would probably ever address. A high sense of duty to himself, and his country, prompted him to do so at this juncture. After the organization of the meeting Mr. Clay arose, and when the cheers with which he was received had subsided, he proceeded to read his text as follows:

1st. Resolved, As the opinion of this meeting that the primary cause of the present unhappy War existing between the United States of America and the U. S. of the Republic of Mexico was the Annexation of Texas to the former, and the immediate occasion of hostilities between the two Republics arose out of the order of the President of the United States for the removal of the army under the command of Gen. Taylor from its position at Corpus Christi to a point opposite Matamoras on the east bank of the Rio Bravo, within the territory claimed by both Republics, but then under jurisdiction of Mexico and inhabited by its citizens—that the order of the President for the removal of the army to that point was improvident and unconstitutional, it being without the concurrence of Congress, or even consultation with it, although it was in session; but that Congress having by its subsequent acts recognized the war thus brought into existence without its previous authority or consent, the prosecution of it became thereby national.

2d. Resolved, That in the absence of any formal and public declaration by Congress of the objects for which the War ought to be prosecuted, the President of the United States, as Chief Magistrate, as Commander-in-chief of the Army and Navy of the United States, is left to the guidance of his own judgment to prosecute it for such purposes and objects as he may deem the honor and interest of the nation to require.

3d. Resolved, That, by the Constitution of the United States, Congress—being invested with power to declare war and grant letters of marque and reprisals, to make rules concerning captures by land and water, to raise and support armies, to provide and maintain a navy, and to make rules for the government of the land and naval forces—has the fullest and most complete war-making power of the people of the United States, and, so possessing it, has a right to determine upon the motives, causes and objects of a war, when once commenced, or at any time during the progress of its existence.

4th. Resolved, As the farther opinion of this meeting, that it is the duty of Congress to declare, by some authentic act, for what purpose and object the existing war ought to be farther prosecuted,—that it is the duty of the President in his official capacity to conform to such a declaration of Congress; and, if after such declaration the President should decline or refuse to endeavor by all the means, civil, diplomatic and military, in his power, to execute the announced will of Congress, and, in defiance of its authority, should continue to prosecute the War for purposes and objects other than those declared by that body, it would become the right and duty of Congress to adopt the most efficacious measures to arrest the farther progress of the War, taking care to make ample provision for the honor, the safety and security of our armies in Mexico in every contingency; and if Mexico should decline or refuse to conclude a treaty with us, stipulating for the purposes and objects so declared by Congress, it would be the duty of the Government to prosecute the War with the utmost vigor, until they were attained by a Treaty of Peace.

5th. Resolved, That we view with serious alarm, and are utterly opposed to any purpose like the Annexation of Mexico to the United States in any mode, and especially by conquest; that we believe the two nations could not be happily governed by one common authority, owing to their great difference of race, law, language, and religion, and the vast extent of their respective territories and large amount of their respective populations, that such a union, against the consent of the exasperated Mexican people, could only be effected and preserved by large standing armies, the constant application of military force—in other words, by despotic sway exercised over the Mexican people in the first instance, but which, there would be, just cause to apprehend, might, in process of time, be extended over the people of the United States: that we deprecate, therefore, such a union as wholly incompatible with the genius of our Government and with the character of our free and liberal Institutions; and we anxiously hope that each nation may be left in the undisturbed possession of its own laws, language, cherished religion and territory, to pursue its own happiness according to what it may deem best for itself.

6th. Resolved, That, considering the series of splendid and brilliant victories achieved by our brave armies and their gallant commanders during the War with Mexico, unattended by a single reverse, the United States, without any danger of their honor suffering the slighest tarnish, can practice the virtue of moderation and magnanimity toward their discomfited foes: and say, We have no desire for the dismemberment of the Republic of Mexico but wish only a just and proper adjustment of the limit, of Texas.

7th. Resolved, That we do positively and emphatically disclaim and disavow any wish or desire on our part to acquire any foreign territory whatever for the purpose of propagating Slavery, or of introducing Slavery from the United States into any such foreign territory.

8th. Resolved, That we invite our fellow-citizens of the United States, who are anxious for the restoration of the blessings of Peace, or desirous, if the existing War shall continue to be prosecuted, that its purpose and object shall be defined and known—who are anxious to avert the present and future perils and dangers with which it may be fraught—and who are also anxious to produce contentment and satisfaction at home, and to elevate the National character abroad—to assemble together in their respective communities and express their views, feelings and opinions on the subject.

We have here embodied, we presume, the policy to be pursued by the great Whig party for the future, and particularly with reference to the ensuing Presidential canvass. The statement before us is certainly a clear one, and as satisfactory as any yet set forth by any political party, or section of any party, whatever. As a condemnation of the origin of the war, and its originators, as a distinct avowal of the duty of the Government to put an end to it, as a clear and positive disclaimer of any sympathy with its object, the Resolutions are emphatic, and will no doubt be considered unobjectionable by every member of the Whig party, and by all who are disposed to oppose the war in any political organization. The chief obstacle, we apprehend, which the Resolutions will meet with, in the way of their universal popularity, is the declaration that Mexico must be whipped into good behaviour, unless she makes such a Treaty as this Government shall dictate to her. This will no doubt prevent many persons from giving the Resolutions their hearty concurrence. But excepting this, as anti-War, anti-extension-of-Slavery, and anti-conquest Resolutions, they are unexceptionable. The Young Democrats, or Young Whigs, the Liberty party, or the Leaguers could do no better. Mr. Clay is certainly good for another race for the Presidential stake, and comes up in better condition, and looks more like winning than ever he did before. If he would take *our* advice, now,—retire to Ashland, and not utter another word till the next Inauguration Day, we are not certain but we might insure his making his next speech at Washington, on that occasion. We should calculate upon it, with certainty, if he would give deeds of manumission to his older slaves, providing for the continual sleekness and fatness of those who are not able to take care of themselves, and make some arrangement for the future emancipation of his younger slaves. His motives for such an act might be suspected, and so no doubt they will be for the Speech and Resolutions before us. But we can assure Mr. Clay—if he would only listen to us—that such a deed would create an enthusiasm in his behalf at the North, which nothing else would. Some of his Southern friends might look upon it as a betrayal of their cause, but we doubt if it would injure him much even there. But we do not look for this from him.—Great Statesman as he is, he is not great man enough to do simple justice to those of his own household.

When Mr. Clay's Speech is published we shall lay it before our readers. For the present they must be satisfied with a meagre, and perhaps incorrect sketch of it.

The state of the weather, it seems, was gloomy on Saturday, in Lexington, and he made it serve his purpose at the opening of his Speech, as a type of the state of the country. He referred to War as one of the first of human evils. He was thinking, perhaps, of his dead son. Perhaps also, of the son of some Mexican whom he did not slay, but wanted to. We hope so. From war in general he seems to have passed naturally enough to the Mexican War in particular, and proceeded to show that its opponents were not like those who opposed the last War with Great Britain. This allusion to the anti-war party of that day would not please New England, if her sons had not long ago learned to blush at the noblest and best acts of their fathers. But, he asked, for what object was this Mexican War declared? We give the answer in the words of the Reporter:

It was created by the act of Mr. Polk, ratified, it is true, by the act of Congress. It was created in consequence of the order of the President to Gen. Taylor to march upon the Rio Bravo to a point opposite Matamoros. The President acted thus while Congress was in session, without consulting that body. When, however, supplies were demanded for our army, and its dangerous condition stated, Congress voted for them. Whigs and all voted them supplies. In this act they did as he would have done; they voted the necessary supplies. But they were wrong to vote beyond that; and never, so help him God! would he have done so. They were wrong in voting for what they knew to be a lie, that the war existed by the act of Mexico. So great was his regard for truth that, sooner than subscribe to such a falsehood, he would have laid down life itself. They had been warned, when the Annexation of Texas was first moved, that if they took Texas they would have to take her war also. The assertion was hooted at. No such fears need be entertained. It was said then the boundaries could all be amicably settled. What, however, was the fact? Was not the present war a consequence of a boundary dispute? At the very time when our army was ordered to march on Matamoros to take possession of the disputed territory, Mr. Slidell was on his way to the city of Mexico to enter into negotiations for the settlement of the same disputed question. Why not wait until Mr. Slidell's mission had been fulfilled?

What will the Whig members of Congress—excepting always, the fourteen MEN, that happened to be among them—say to this? Henry Clay, in Kentucky calls God to witness that he would not have done what Robert C. Winthrop did, and in Faneuil Hall, in Boston, defended the doing of. Here is a change worth noting; and the time may come when Winthrop would rather he had cut out his tongue, than that it should have wagged an AYE to the lying Preamble to the War Bill, and voted supplies to help the army to go forward—*not back.*

Mr. Clay proceeded, after the extract we have just given, to defend the Whigs as good patriots. He showed that they had not deserted the country, but had perished for her on the field of battle. All this strikes us as uncalled for, and we pass it over. The Whigs, as a party, have no more serious objection to the War than their opponents. On this point they need no defence. We hope they will obey their great leader, and do as much to end it, as they have to continue it.

From this topic, Mr. Clay passed to the part the President had taken in this war. He asked what was the object of the War? which neither the President nor Congress had ever explained. In this connection he hinted at the propriety of impeachment in case Mr. Polk should oppose himself to a Treaty of Peace, the terms of which should be dictated by Congress. Upon the annexation of more territory he said:

He was opposed entirely to the annexation of Mexican territory. One-half already of our own territory was unoccupied. Millions of acres of lands were in the market.

We did not want more, although some are desirous of extending our limits from the Atlantic to the Pacific. If Congress decided that it would be satisfied with certain limits, establishing what they consider the proper boundaries of Texas, he did not believe the President would refuse to accede to their wishes. He (Mr. P.) was already half tired of the war, and would doubtless be glad enough to adopt any plan by which peace would be restored.

As to any difficulty which would occur in settling a boundary line, he would be willing to undertake in sixty hours to secure its adjustment. The truth was, Mr. Polk imagined, when Matamoros fell, that the Mexicans would succumb. Such has been the expectation after every battle; but now, even when we are in the Halls of the Montezumas, our object is as far from attainment as ever.

This was followed by some reference to the Spanish character; we presume, from the connection, to their indomitable will, and the impossibility of our getting them to stay conquered. He spoke of the absurdity of asking indemnity for losses from a people who have nothing to give, and of the folly of bringing under the United States Government eight or nine millions of people, speaking a different language, and professing a different religion. And then, proceeds the Tribune's report, "*Mr. Clay declared himself strongly opposed to the extension of Slavery.* He deplored its existence, but [Here the Telegraphic report is unintelligible.]" A remarkable Telegraph! At this juncture, no doubt, the report turned Southward, as it ought. We get no light from the other papers. They all agree that he said Slavery was a fact, of the truth of which declaration we have the most indubitable evidence. But how Mr. Clay gets along with it, we must wait for the appearance of the Speech itself to know. We trust that will serve us better than the Telegraph. But should the matter be left precisely where it is, we do not believe Mr. Clay's chance of election would be in any degree diminished. If this newly discovered quality in the Telegraph, of intelligibility according to the latitude, can be relied on, a tithe of its value to the people of this country is not yet known.

Mr. Clay spoke two and a half hours, and his Resolutions were unanimously and enthusiastically adopted.

We hope to lay the whole Speech before our readers next week.

Clerical Blood-Letters.

We have published instances recently—one in to-day's paper—of the sanction given to the Mexican War, both by precept and example, by clergymen at the South. We doubt not, there is much of the same spirit here, though it is shown in a different way. A Northern pro-slavery, and pro-war minister is far enough from shouldering his musket, and going out as a soldier, but he will pray at the head of companies to the God of Battles, for a blessing on their bloody work, and on the swords and bayonets; and he will foster the war-spirit in other ways, among his people. There are, we know, a great many exceptions to this class, and some of the more liberal sects are so almost as a body.

But perhaps we have no more right to express astonishment and abhorrence at a clerical blood-letter, than at a merely lay cut-throat. But it is not easy to repress the shudder, and stifle the disgust we feel at the minister of the Gospel of Peace on Earth, and Good Will to Man, who lets no opportunity escape him of showing how he longs to dabble, with those holy hands of his in human blood. The zeal of some such men, as in the case of the Reverend Dr. Cheever, expends itself in the advocacy of the revolting death-penalty. They can satisfy their imagination by dwelling upon a single killing between the high walls of a prison yard. To hurry a few score, yearly, of poor, trembling wretches—half of them, perhaps, innocent of any crime,—out of existence

early mental cultivation, he should have been able to become so accurate an observer of men and manners.

The Society, which has sent him forth, need not doubt that he will do great good. The most sincerely religious persons, and the most devoted, cannot listen to his idea of the Christian religion, and the duty which it devolves upon himself and his hearers, without a valuable impression: and the falsely religious cannot hear, without being sensible of deep rebuke.

The story of his sufferings awakens sympathy: his industry, refinement, and the cheerfulness of his manners secures affection. His audiences were as large as we ever collect in this village, to listen to the discussion of any moral or religious subject: and would, doubtless, have been much larger but for exceedingly unfavorable weather. He has made several friends here, who will never forget him; and those of the audience, who were not made personally acquainted with him, will hold him in long remembrance.

The remainder of the last evening,—as the meeting was begun at a very early hour, and, at the conclusion of his address, the evening was not exhausted—was occupied by the writer, in the attempt more particularly to show the position assumed by the American Anti-Slavery Society, among the various sects, denominations, and parties of the day.

If our collection was but small, it was also unexpectedly called for. It amounted to $3 78 cts: his expenses were also paid by friends to the amount of $1. * * *

THE UNITARIAN ADDRESS.—In another column we publish the Address of the Unitarian Committee. Below we give a copy of the Memorial which is to be sent by the Committee to every Unitarian minister in the country, with a request that he shall sign it himself, and procure the signatures of his congregation. The movement is a most capital one, we wish it might be seconded by such other religious denominations as are opposed to the war. Where are the Wesleyans—the Covenanters—and the Free Will Baptists?

MEMORIAL.

*To the Honourable the Senate of the United States:*
*" " House of Representatives "*

Solemnly impressed with the conviction, that the existing war between the United States and Mexico is in violation of the Will of God, who has made of one blood all nations—of the Christian religion, which commands forbearance, forgiveness, mercy and love alike between States and persons—and of the Spirit of Humanity which seeks to unite mankind in universal brotherhood, and therefore deliberately condemning it and uttering our protest against its continuance,

We, the undersigned, ministers and laymen of the Unitarian denomination, do as Christians, earnestly pray Congress and the Executive to take the necessary steps for securing an immediate and permanent peace with Mexico—by withdrawing the troops of this nation from her territory—restoring to her possession the provinces which we now occupy—offering the amplest atonement in our power for all wrongs which may have been inflicted by us—and appointing Commissioners empowered to adjust questions in dispute between these two sister Republics.

SHAMS.—There are no songsters so popular as the "Sable Harmonists." A black man, with the complexion God gave him, is nothing but a "Nigger." White men painted with lamp-black, blacker than the genuine negro is often found, are dignified with the name of Sable Harmonists, and all the world flocks to hear them. Certain it is that the only music worth listening to, that this country has ever produced, has come from the plantation slaves, excepting, perhaps, some of that of the most ignorant, and most despised class of Methodists. Whether, then, it is a growing taste for music, or an increasing *penchant* for shams, that makes the popularity of this class of vocalists, we shall not undertake to decide. We are inclined to think, however, it is the latter. The people, though they hate the original, like the imitation "nigger," simply because he is a humbug. Perhaps, however, we do our sovereigns injustice. It may be that the popularity of the counterfeit is owing to a lurking sense of injustice to the original. To like the lamp-black may be a sort of compromise between hating the black man, and treating him like a human being. As the great Compromiser, as we see by the following letter, is taking the lead in this matter, we are inclined to think there is some truth in this last hypothesis.

ASHLAND, 28th June, 1845.

*Dear Sir:* I cannot permit the Sable Harmonists to leave Lexington without expressing my great obligations for the delightful treat they voluntarily gave us at my residence. My family and company were all highly gratified with the music with which we were complimented. Without pretending myself to be a skilful critic in such matters, I can say, with perfect truth, that the effect produced upon us all on that occasion was highly agreeable. My best wishes attend the Band, wherever it may go, and I hope that wherever it may exhibit its powers and talents, emotions similar to those which we experienced may be produced.

I am, with great respect,
Your obedient servant, H. CLAY.

Mr. GEORGE YOUNGSON, &c.

PAUL A SLAVE-CATCHER.—A writer in the (Cincinnati) *Watchman of the Valley* says that in one of the publications of the American Sunday School Union, entitled "Life and Travels of St. Paul," the following passage may be found on p 181:

"This epistle was to intercede for a *slave*, named Onesimus, who had run away from his master to Rome, where he was converted and sent back by Paul."

The slaveholders should be careful how they exclude the publications of the Sunday School Union from circulation among them. Such teaching as this must be particularly efficient in the education of their children.

A GOOD CREED.—The Rev. W. H. Knapp, pastor of the Unitarian Society, at Nantucket, has proposed a profession of faith to his congregation, which strikes us as the best, as well as the briefest creed we ever met with. It is as follows:

"Regarding Jesus of Nazareth as our spiritual Teacher and Guide, we desire more faithfully to follow him; to be governed by his spirit, to be true to our age and mission as he was to his, co-operate with him in his work in building up his kingdom on earth, and introducing the reign of righteousness, truth and love among men, and to this end we associate together as the 2d Congregational Church in Nantucket."

MASSACHUSETTS ELECTION.—According to the Boston Atlas the following is the result of the Election in Massachusetts. Five small towns remained to be heard from when this return was made up, but they cannot materially vary the result:

Briggs, 53,518; Cushing, 39,257; others, 12,056.
Briggs over Cushing, 14,261.
Briggs's clear majority, 2,205,
Majority in the State *against* Cushing, 25,606.

Deacon Briggs's majority is something like 4,000 less than last year.

**To Correspondents.**

R. D. W. His request shall be attended to. He will have heard from us of the objects of his inquiry by the last steamer.

E. G. The letters were received and forwarded.

L. E. P. F. (we presume, but there is no signature to his letter,) will find the acknowledgment in the paper of October 7th. It was acknowledged, however, S. E. P. instead of L. E. P. F. We like his spirit, and hope to see him agree with us entirely yet. He will see a paragraph in the Standard of the 11th, which will answer his question.

W. P. He shall hear from us soon touching the insinuation contained in the latter part of his letter. The darkening of counsel referred to was received before his addition to our *porte feuille*.

S. M. Jr. His suggestion shall receive attention when the next issue is made. We are inclined to think—though we have made no calculation—that the cost will be considerably more in that form, for the same amount of matter.

S. J. M. His friend B. did not present his letter till this week. We will do all in our power to aid him.—The letter he was kind enough to send us, we shall make use of next week.

M. W. C. We should certainly ring a change if there were more days in the week than the present calendar allows of. We mean to try as they are. The letter came too late to comply with the other request last week.

B. W. With rare exceptions, perhaps three or four times a year, the paper is mailed here on Wednesday evening; when from any cause we are delayed in going to press,—on Thursday. No paper is ever put into the office later than that—scarcely ever so late. The irregularity he complains of is of course in the post-office. We regret it but cannot remedy it. The complaint is a common one. The people must submit to pay high postage, for a business done in the most extravagant, and slovenly, and even rascally manner, till they are wise enough to take it out of the hands of the Government, or compel the Government to attend to it properly.

**This Week's Paper.**

FOURTH PAGE.—*Poetry:* Song for the Season; A Cry from the Condemned Cell; The Lee Shore; Jenny Kissed Me. *Miscellany:* Maine Yankeeisms; War with Mexico, &c.; Capital Punishment; Angler; Letter from the Rev. Mr. Wilbur; A Regiment of Women; Sympathy and Antipathy; Gleanings from Foreign Papers.

FIRST PAGE.—*Proslavery:* Dr. Smith's Address; Extract from Christian Observer; Northern and Southern Colleges. *Peculiar Institution:* More Facts about Slavery; Slave Girl Maria; One Hundred Dollars Reward. *Selections:* The Wilmot Proviso: Mr. Webster; Address to the Coloured People of the United States of North America; Great Move in Western Virginia—The First Step in the Cause of Emancipation Taken; Outlines of a Scheme for the Removal of Slavery; Slaves—Their Increase—Their Number; Address to Christians Concerning the War.

SECOND PAGE.—Interesting Letter; Address of the Ex. Committee to the Abolitionists of Eastern Pennsylvania and parts adjacent. *Communications:* Letter from Auburn.

**Married,**

In Boston, November 10, by Rev. Dr. Frothingham, Mr. MOSES DAY KIMBALL, to Miss LOUISA CATHARINE, daughter of T. B. Wales, Esq.

**Died,**

In Burlington, (Vt.) November 2, Mrs. SARAH ANN WORTHINGTON WHEELER, wife of Rev. President Wheeler, and daughter of the late John Hopkins, Esq. of Northampton, (Mass.) aged 48.

In Kimberton, Pa. on the 16th, of 9th month, SUSANNA, infant daughter of Henry and Jane H. Kimber.

At Singapore, East Indies, on the 22d of August last, MARIA REVERE, wife of JOSEPH BALESTIER, Esq. U. S. Consul, and daughter of the late Col. Paul Revere, of Boston.

In Lynn, (Mass.) Mrs. B. H. NEWHALL, wife of Mr. Isaac Newhall, jr. aged 33.

In London, 23d ultimo, Mrs. LOUISA ANN, wife of Hon. John P. Bigelow, of Boston, aged 47.

# GENERAL INTELLIGENCE.

## Foreign.

**Later from Europe.**

The French steamship New-York Capt. Ferraud, arrived at Newport, Rhode Island, on Friday, (short of coal) from Havre, whence she sailed on the 24th ultimo, on the same day with the Washington. She brings two days later news only. The money market in France is firm and buoyant. The firm of Verein & Gills, Courtray, is the only new bankruptcy announced—owes $400,000.

Mlle. De Luzzy is likely to be set at liberty. There is nothing in her correspondence with the Duke de Praslin which tends to fix on her a pre-knowledge of the horrible crime of the latter.

In Spain, the reconciliation of the young Queen with her husband would seem to be complete, and the Narvaez Ministery firmly in favour.

ITALY.

The *Journal des Chemins du Fer* says: "Pope Pius IX. does not confine his interest and care to politics and railroads, but does all he can to encourage industry in general. Four suspension bridges are to be constructed at Rome by a French company, with the Duke de Broschi at its head, to whom the concession has been granted.

The *Vapore* of Lucca informs as that on the publication of the decree of the Grand Duke of Tuscany abolishing the punishment of death, the people broke into the prison where the guillotine was kept, and having carried that instrument to the public square, set fire to it, while the bells of the town rang a merry peal.

The Pope has just published a decree, consisting of seven chapters and 56 articles, by which he constitutes a Council of State.

**From the Coast of Africa—The Slave Trade—A New Republic.**

Letters have been received, says the *Union*, at the Navy Department by the United States brig Dolphin, which has just arrived at Porto Praya (Cape de Verd Islands.) They announce one fact which is of some importance in relation to the movements of the "Republic of Liberia," The following are extracts!

*Extract of a letter from Lieut. Commanding Bell to Com. Read, U. S. brig Boxer, Porto Praya, Oct. 5.*

"On my arrival at Monrovia on the 16th ultimo. I found that the Colony of Liberia had proclaimed itself an independent nation, under the name of the Republic of Liberia. I enclose a copy of a letter which Gov. Roberts addressed to me, to apprise me of the new dignity of his Goverament—enclosing a printed copy of the declaration of their independence."

In a letter from the same, same date and port, Lieutenant Commanding Bell gives some account of his cruise. He had overhauled an American brig (the J. W. Huntington) on the night of the 31st August, owned in New-York, from Rio Janeiro, with the usual assorted slave cargo on board, and lumber enough for a slave deck. He was informed, also, that the Malaga had precisely such a cargo, excepting the lumber. The American brig "Senator," boarded in March last, was out from Rio with such a cargo, and similarly chartered. The master of the J. W. Huntington reports that she (the Senator) now lies scuttled in Rio. Having safely landed 500 slaves at Cape Frio, she proceeded to Rio under Brazillian colours, where her owners were suffered to strip her of all her furniture, and then the Government seized her as a no-document vessel—the American crew having left her at Loango, where the slaves were taken on board.

"In these transactions (says Lieut. Commanding Bell) you perceive the mode in which the American flag covers and promotes a trade which no other flag can, and the base uses to which it is applied by foreigners who have not the manliness to vindicate the freedom of their own.

"The American factory at this place is the principal trading establishment under the American flag on the Southern coast; there being branches of it, as at Ambizetto and at Loango, owned by Messrs. Boorhows & Hunt, Salem, (Mass.) who are said to be doing a fair business in guns, ivory, copper, and ebony; that house sends out from six to eight vessels annually.

"From the same source I understand that upward of thirty American vessels annually come freighted from Brazil by Brazilians to the south coast; some of them, as is well known, taking a return cargo of slaves under Brazilian colours, their American crews first leaving them. But the most of them are believed to leave the coast carrying white passengers only."

This is a shameful traffic, and ought, if possible, to be arrested. Will not the Republic of Liberia be one of the most important agents for effecting this object at some future, though it may be distant time?

We understand that Governor Roberts, to whom Lieutenant Commanding Bell refers, was born in Norfolk, and lived afterward in Petersburg. He is described to us as an intelligent and well-behaved man, who has exchanged many civilities at Monrovia with our squadron.

We have the constitution of this new Republic before us. It fills more than seven columns of a printed sheet. It opens with a rapid historical sketch of the establishment and the prosperity of the colony, which concludes with the following appeal:

"Therefore, in the name of humanity, and virtue, and religion—in name of the great God, our common creator, and our common Judge, we appeal to the nations of Christendom, and earnestly and respectfully ask of them that they will regard us with the sympathy and friendly consideration to which the peculiarities of our condition entitle us, and to extend to us that comity which marks the friendly intercourse of civilized and independant communities."

**Later from Mexico.**

We make from New Orleans papers a selection of sundry items of intelligence from Mexico, received by several late arrivals:

Major Gaines, Capt. Cassius M. Clay, Capt. Heady Major Borland, Capt. Danley and Midshipman Rogers, came home, and we are happy to add our associate, Mr. Kendall.

It is said, and we believe truly, that Captain Walker, of the rifles, was killed at the affair at Huamantla.

A large number of the Deputies of Congress have protested against Pena y Pena holding the Presidency.

Santa Anna has gone to Oajaca. He was obliged to march there to quiet the fears of his army that he would deliver them up to the Americans, and by the desertion of Reyes, who had gone to Puebla, to join Gen. Rea.

The *Atlisco National* of the 9th of October, says:

On the 7th inst. the honourable Congress proceeded to the election of a President of the Republic, and of Senators. It resulted as follows, D. Manuel de la Pena y Pena, President; D. Antonio de Haro y Tamariz, D. Jose Maria Lafragua, D. Antonio Dias Guzman, and D. Ignacio Comonfort, Senators.

From the *Monitor Republicano* of the 15th October we take the following extracts:

On the evening of the 12th instant, about three thousand six hundred Americans arrived in Puebla, and the following morning our forces retired. Notwithstanding this, the guerillas contined the combat in the streets of the city, causing similar scenes to those which occurred on the 14th and 15th ultimo. The artillery of Gen. Santa Anna, it appears, had gone to Huamantla, which place he left in order to attack a body of American troops. The Legislature of the State voted for Gen. Pena y Pena for President of the Republic.

It is stated that Santa Anna had left Puebla with 2,000 men, in order to attack the train at El Pinal.

It is rumoured in the capital, that Mazatlan had been taken by our fleet.

"*El Razon* says the news from the interior is sorrowful indeed. The rumours from Guadalajara respecting the *pronunciamento*, are not only confirmed, but it is assured that Gomez Farias is at the head of it."

*Independent State*—The following is an important fact in the present aspect of Mexican affairs. We take it from the *Genius of Liberty:*

A decree has lately passed the Legislature of Michoacan, whereby that State has declared itself an independent and sovereign power, no longer subject to the laws of the General Government. To this act it says it has been forced by the wholly disorganized condition of the Mexican Confederacy, and by the impulse of self-preservation. This step on the part of Michoacan has excited the greatest apprehension among the adjoining States; so much so, that the Governor of Guanajuato, on the receipt of the intelligence, went immediately to Queretaro, to consult the Governor of that State, so as the speedy devisement and adoption of measures best calculated to counteract the disastrous results with which the Republic was threatened by the proceeding of Michoacan. Both these officers met in the house of the Commandent-General, and agreed upon soliciting the integral president to organize forthwith a General Government, to which the President assented. Circulars were then forwarded, to the several States of the Union, acquainting them with this important event. It is said that almost all the departments have notified the General Government that it is their intention and determination to support and defend it to the last.

We see by letters published in *El Monitor* of yesterday that Santa Anna has complied with the requisitions of Pena y Pena, the present President and fixed his residence at Tehuacan, where he awaits orders.

The requisitions were that he should take up his residence at some place he might select, and await his trial by court-martial for the failure of his battles before the city, and the loss of the Capital.

The following is the last public document put forth by Santa Anna:

HEADQUARTERS, HUAMANTLA, Oct. 16, 1847.

*The General-in-Chief of the Army to his Companions in Arms:*

MY FRIENDS: When we anticipated obtaining a triumph for the country over our invaders, according to the combinations to which you are no strangers, and while I was exclusively occupied in carrying on hostilities against the enemy as you well know, which object alone brought us this way, I received the surprising communication of Don Luis de la Ross, Minister of State and War, in which he informs me that by order of his Excellency, the President of the Supreme Court of Justice, charged with the Supreme Executive Power by the appointment which I made to that effect in my decree of the 16th of last September, I am to deliver the command of this body of troops to his Excellency, General of Division, Don Manuel Rincon, or to Don Juan Alvarez, holding the same rank.

Although against, so strange a proceeding I could urge many objections as I will in due do time before the nation, in order to preserve the dignity of the appointment which the Sovereign Constitutional Congress made in my person as President *ad interim*, yet delicacy and patriotism induce me to obey without reply the individual who has just received from my hands the power which the nation had confided to me, and which I merely relinquished in order to carry on the war against our unjust invaders. I do not wish to furnish a pretext to my implacable enemies to calumniate me, nor to have it said that I avoided presenting myself to answer for my conduct as a public man.

From these motives I separate myself from you with the profoundest regret. You are my companions in misfortune, but you are the faithful servants of the nation. Your virtues are known to me, and you know that our intentions were to perish fighting for the most sacred of causes, or to snatch from fortune some important favour. I depart from you and the theatre of the war, perhaps to sacrifice myself to the vengeance of my enemies, or to effect an inglorious peace which I did not wish to grant, because it was repugnant to my conscience.

Soldiers! be faithful servants to your country! Let not misfortune intimidate you. Perhaps the moment is not far distant when, conducted by another more fortunate chieftain, fortune will be propitious to you.

ANTONIO LOPEZ DE SANTA ANNA.

## General Items.

A St. Louis correspondent of the Herald, writes under date of November 1st:

James Medford, the coloured steward, of the steamer Mail, was barbarously murdered in this city on Saturday night. Medford had visited the house of a coloured woman in the lower part of the town, for the purpose of gallanting her to a ball. While the woman was getting ready, William Diller, her white paramour, called, also. The woman begged Diller to excuse her for the evening, and gave her reason. Diller flew in a rage, and drawing a knife, cut the throat of Medford from ear to ear. The wounded man rushed into the street, and ran two squares to his own house, at the door of which he fell dead. Diller went to the house of his father a tobacconist up town, armed himself with a rifle, and disappeared. The watchman saw him depart, but made no effort to arrest him, for the reason that no warrant had yet been issued! Our sapient mayor, Mullanphy, turned a lieutenant of the guard out of office the other day, for arresting a thief without a warrant.

*Humour of the Barnburners.*—Some of the tickets voted at the recent election were very fanciful. The electors did not seem content with erasions and black lines, expunging the Locofoco candidates, but they frequently garnished them with borders and mottoes.—Others were regularly printed in the following style:

For Comptroller,
Remember Silas Wright!
For Secretary of State,
Maintain Freedom!
For Attorney General,
Rebuke Fraud!

The Free Protestant Methodist Church, at its second Annual Conference, held in Indiana on the fifth of October, adopted the following resolutions.

Resolved, That in the judgment of this Conference, Slavery under all circumstances is a moral evil and a sin against God, who has taught us to do unto all men as we would have them do unto us.

Resolved, That war and bloodshed as now carried on by this nation is incompatible with the spirit of the Gospel.

*Judge Woodbury.*—The question is repeatedly asked, Why the late Convention did not put *Levy Woodbury* in nomination for the Presidency? We cannot, of course, say how the Convention would have voted, if the question had arisen; but this much we do know, that Woodbury had signified his desire *not* to be nominated in case the Wilmot Proviso, or anything like it, should be adopted by the Convention. The Judge was very honest in this desire. He is opposed to the Wilmot Proviso, in the first place; and in the second, he is well aware that his nomination by a Convention which should adopt that Proviso will be very injurious to him at the South, where his chief strength lies.—*N. H. Statesman.*

*New Postal Arrangements.*—We understand that the mail for England to go by the steamer of the 3d proximo, will be sent overland to Halifax, and not via Boston, as at present. It is certain that the mail of the 4th instant, from Liverpool, will be landed at Halifax, and sent on through our own territory to Quebec and Montreal, by express; the letters in one division, and the newspapers in a second. Messrs. S. & C. Hough, our enterprising Quebec stage proprietors, have received instructions to continue the two expresses to and from Lake Temiscouata, delivering the English mail at Quebec and Montreal, conveying the outward one from both places.—*Quebec Mercury, November 9.*

*Swindling Operation Defeated.*—During the past week several gentlemen (mostly clergymen) in the Western part of this State, New-York, and Maine, received notes of the following character:

BOSTON, Nov. 9, 1847.

We have received for you, per brig Juno, one case and one package, the freight and charges upon which are $9 96, which please remit, together with instructions for forwarding it to you. Respectfully, yours,

B. B. AMORY & CO.

Some of these gentlemen, not thinking it proper to send the money, wrote to Rev. R. Anderson, of the Missionary Rooms, Pemberton-square, to examine into the matter, pay the bills, and forward the packages. Mr. Anderson, upon examination, could find no such firm as B. B. Amory & Co.

The subject was brought to the attention of the city Marshal, who answered the letters. On Sunday morning, at about 10 o'clock, a man by the name of Charles Saunders, while calling for letters at the Post-Office, was arrested. He was detained until evening, but as his offence was only an attempt at swindling, and as the Marshal could not obtain evidence enough to procure a warrant, Saunders was discharged. The sums named in his notes, as due for freight and charges, varied from $3 93 to $9 96.

The Marshal has the names of some ten or a dozen fictitious firms, and it appears that about 170 letters have been written by Saunders, purporting to come from these firms. He had not succeeded in raising a dollar by his swindling game.—*Boston Atlas.*

**ACKNOWLEDGMENTS.**

*For Standard,—from November 6th, to 14th, 1847.*

| | | | |
|---|---|---|---|
| 440 | John W. Pound, Lockport, N Y | 1 | 00 |
| 440 | L. A. Spaulding, " | 1 | 00 |
| 440 | Chares Squires, " | 1 | 00 |
| 440 | Reuben Humphreyville, Norway, N Y | 1 | 00 |
| 440 | Job Bly, " | 1 | 00 |
| 440 | Seth Burt, " | 1 | 00 |
| 440 | Mrs. Flowers, Hermitage, N Y | 1 | 00 |
| 440 | Charles Briggs, Castile, N Y | 1 | 00 |
| 442 | R. Benham, Attica, N Y | 1 | 00 |
| 440 | Russel Hewett, Dale, N Y | 1 | 00 |
| 440 | James M. Quale, Linden, N Y | 1 | 00 |
| 438 | Elias Bathwick, Perry Centre, N Y | 1 | 00 |
| 438 | Samuel Waldo, " | 1 | 00 |
| 440 | Merritt Woodruff, Gainsville, N Y | 1 | 00 |
| 397 | W. Sherburn, Persia, N Y | 1 | 00 |
| 467 | W. W. Pollard, Columbus, O | 2 | 00 |
| 436 | Abram Smith, N. Hempstead, N Y | 1 | 00 |
| 428 | R. Livesley, Fallston, Pa | 1 | 00 |
| 416 | T. B. White, " | 1 | 00 |
| 440 | Evan T. Ellicott, | 1 | 00 |
| 428 | Moses C. Wooden, Geneva, N Y | 1 | 00 |
| 429 | Amos Kimball, Hillsboro Bridge N Y | 1 | 00 |
| 416 | Moses Pierce, Pleasantville, N Y | 1 | 00 |
| 441 | Rev. George Armstrong, England. | 1 | 20 |
| 441 | Dr. Montgomery, " | 1 | 20 |
| 441 | Josiah Rice, Sodus, N Y | 1 | 00 |
| | | 27 | 40 |

Total, $27 40

FRANCIS JACKSON, Treasurer.

# NOTICES.

☞ THE BAZAAR! ☜

*To the friends of the Cause, who wish to help in the decoration of Faneuil Hall for the Bazaar.*

Great quantities of the "running pine," (as it is called in some places) will be needed. Many dozens of barrels full of it will not be too much. It need not be made up into wreaths, as we are promised much help on the floor of the Hall, in preparing and decorating. *Only give us the raw material in abundance*, that we may not be oblige to expend the hard-eared funds of the occasion in paying bills after it is over.

The savin, or red-cedar, is to be the basis of the ever-green material. Friends having it in their power to supply one or several loads of the "savin brush" are entreated to communicate *immediately* with the Committee, as also those who can furnish he running pine.

Ladies intending to come to town to superintend the sale of their own goods, and who have no friends residing in town, are requested to communicate their intention to the Committee, that we may do all in our power towards their hospitable reception.

M. W. CHAPMAN,
For the Committee.

N. B. ☞ All friends able and willing to aid in putting up the decorations previous to the opening of the Bazaar, are entreated to be in attendance for the cause's sake. Seasonable notice of the time will be given hereafter.

☞ The Boston Female A. S. Society at its last annual meeting, voted to ask the aid of all the Anti-Slavery ministers of the city, in organizing a corps of labourers for the Bazaar (to be opened at Faneuil Hall on the 21st Dec.) in their respective congregations. They also voted to recommend the same course to all the Anti-Slavery friends throughout the Country.

This is an excellent suggestion. Let each friend of the cause, then, begin, though alone, to work for the Bazaar, and testify the respect due to all those ministers in his or her vicinity, who have heretofore befriended the cause, by asking them to read the address of the Committee to their people, to give notice of a time and place of meeting for planning and preparing useful and ornamental work, appointing collectors to raise money for the purchase of materials, &c. &c.

Wherever a sewing circle is now in operation, its numbers and efficiency may in all probability be greatly increased in this way, and where none exists, a single individual may create one, in any place where the slightest feeling for the cause is felt. Let an effort of this kind follow every Anti-Slavery lecture.

The hostility of the cities in Massachusetts towards the cause, is less than ever before. There will be more purchasers at the Bazaar: it is the responsibility of the Abolitionists to see to it that there are more goods.

☞ Nothing, either useful or ornamental, fit either for food or clothing, can come amiss. Children's toys, needle books, handsome Bags and Pin-cushions will be sure of a sale.

## COLOURED ORPHAN ASYLUM.

The managers of the Coloured Orphan Asylum, in anticipation of the exigencies of the establishment during the approaching winter, would once more appeal to the sympathies of their friends. The wants of the institution now present themselves under the most urgent of all forms, that of an imperative necessity of defraying the expenses of food, clothing, fuel, and other contingencies, for the maintenance of 145 children; requisitions which have hitherto demanded the utmost care and forethought in the employment of their limited and fluctuating income, and which now present themselves with a totally exhausted treasury.

Children are admitted into the institution from two to eight years of age; and being thoroughly grounded in the rudiments of a practical education, and early instructed in their duties to themselves, their fellow-beings, and their Creator, are indentured generally at the age of twelve. The habits of honest and useful industry, which are sedulously cultivated, will not, it is believed, allow them to be thrown upon society helpless and incompetent to provide for themselves, but will act as a stimulus to that self respect, which, in its humblest form, ever tends to usefulness and virtue.

The managers hope that none will censure the earnestness of their expressions, when they insist upon the importance of their work, but that the friends of this neglected class will so far co-operate in it as to afford them pecuniary assistance in their present necessities.

Contributions will be received by Hussey & Murray, 62 South street and 96 Fourteenth street; C. V. S. Roosevelt, 94 Maiden Lane; Joseph B. Collins, 56 Wall street and 415 Broome street; Anthony P. Halsey, 550 Greenwich street; John Wood, 26 Pine street and 181 East Broadway; William B. Skidmore, 628 Houston street.

ANICARTHA MILLER, First Directress.

**ASSISTANT FAIR COMMITTEE.**

We trust that this Committee are fully awake to the responsibilities which devolve upon them, and that the Fair will show that those responsibilities have been faithfully discharged. There is no time to be lost. Friends are you *all* at work!

| | |
|---|---|
| Abby Kimber | Agnes Crain |
| Edwin Fussell | Wm. Speakman |
| Grace Ann Lewis | Rebecca S. Potts |
| Mahlon Linton | Martha Griffith |
| Achsah Janney | Dr. W. Trego |
| Francenia Schofield | Wm. H. Johnson |
| Mary B. Thomas | Joseph Smith |
| Abby Vickers | Dr. Caleb Ash |
| Elizabeth Coates | Eli Hambleton |
| Jane More | Rebecca Walton |
| Samuel Swain | Edward H. Magill |
| Alice Eliza Hambleton | James Lewis |
| Anna Whitson | George Corson |
| Rebecca Smith | Hiram Corson |
| Rachel Bassett | James Ramage |
| Rachel H. Brosius | Isaac Robers |
| Allan Moore | Emma S. Paxson |
| Lea Posey | Wm. Taylor |
| Emily Pickering | Mary Hollinshead |
| Rebecca Plumley | Anna Warner |
| B. Rush Plumley | Abby Goodwin |
| Hannah Townsend | Mary W. Needles |
| Elizabeth J. Betts | Mary Cox |
| Ruth Ann Lamborne | Eliza Spackman |
| Adrinna Pugh | Isaac Meredeth |
| Elizabeth Ivins | Pennock Marshall |
| Millison B. Storne | Sarah W. Pennypacker |
| Mary Smith | Sarah Adamson |
| Alice Jackson | Eliza Pennypacker |
| Susan Fulton | Elibabeth Hawley |
| Phebe Darlington | Isaiah Morris |
| Sarah Pennock | Lydia P. Jacobs |
| Rebecca Sellers | Elizabeth Evans |
| Edward Webb | Enoch Meredith |
| John Sellers, jr. | Edward H Coates |
| Letitia Brosius | Eliza Pugh |
| J. Lyddon Pennock | Isaiah Lewis |
| Mardon Wilson | Eliza Webb |
| Eleanor Parnell | Edward Webb |
| Elizabeth Dickinson | Mary H. Etriken |
| Phebe Hood | Deborah Huey |
| Ann Eliza M. Taylor | Eleanor Smith |
| Mary Pennock | Sarah J. Atkinson |
| Mary Marshall | Joseph Hays |
| Samuel Tyson | Martha A. Stubbs |
| Mary Bowman | James H. Walker |
| Sarah Pierce | Mary Coates |
| Chas. Pierce (Byberry) | Amasa Worthington |
| Chas. Pierce (Bristol) | Ann Spackman |
| Fanny Swain | Susannah Taylor |
| Mary Buckman | Martha Chapman |
| Isaac Winslow | Harriet Hood |
| Jacob Pierce | Simpson Preston |
| Sidney Pierce | Charles Smith, jr. |
| James Whitehead | Eliza Agnew |
| Esther Whitehead | Elizabeth Linton |
| Taylor Janney | Martha Ivins |
| Samuel Pennock | Isaac Ivins |
| Simmons Coates | Mary K. Darlington |
| Ann Elizabeth Kent | Allan Agnew |
| Isaac Flint | Eliza Agnew |
| Elizabeth Garrett | James Sellers |
| Catharine E ns | Jeremiah Starr |
| Mary Davis | Emma Starr |

Ellwood Michener.

**ANTI-SLAVERY MEETINGS IN NEW-YORK.**

Lewis Hayden, the fugitive slave from Kentucky, and E. D. Hudson, from Massachusetts, agents of the American Anti-Slavery Society, will hold meetings at the following towns and villages, in Saratoga, Fulton, Herkimer and Oneida counties, as follow:

ONEIDA COUNTY.

Oriskany, Thursday, Nov. 11, at 6, P.M.
York Mills, Friday and Saturday, 12 & 13 at 2 & 6 P. M.
Clinton, Sunday and Monday, 14 & 15, "
Vernon, Tuesday, 16, "
Onedia Castle, Wednesday, 17, "
Onedia Depot, Thursday, 18, "

JOSEPH C. HATHAWAY.
General Agent of American Society for New-York.

**BOSTON FEMALE ANTI-SLAVERY SOCIETY.**

At the Annual Meeting of the B. F. A. S. Society, which was held at No. 21 Cornhill, the afternoon of Oct. 13th, the following resolutions were unanimously adopted:—

Resolved, That the friends of the cause throughout the country are hereby requested to ask of all such ministers as have signed Anti-Slavery protests, preached Anti-Slavery sermons, or in any way indicated an interest in our cause, the presentation of the Address of the Committee of the 14th A. S. Bazaar to their respective congregations for the purpose of obtaining in each church a special effort during the coming two months, in aid of the Bazaar.

Resol Tved, That the Rev. Theodore Parker, the Rev. William H. Channing, the Rev. James Freeman Clarke, the Rev. Mr. Dennis, the Rev. E. H. Chapin, the Rev. Edward Beecher (and any and all such other clergymen of Boston, to whom we may consistently tender such a mark of our high respect) be hereby earnestly requested, for the sake of the cause of freedom and humanity, to present the address of the Committee to their respective Congregations, and to advocate, and aid in organizing, their co-operation with the Bazaar. The following are the list of officers:

*President*—Thankful Southwick.
*Vice President*—Helen E. Garrison.
*Domestic Corresponding Secretary*—Henrietta Sargent.
*Foreign Corresponding Secretary*— Maria W. Chapman.
*Recording Secretary*—Abby Southwick.
*Treasurer*—Harriet M. Jackson.
*Counsellors*—Eliza F. Meriam, Mary G. Chapman, Hannah Tufts, Mary J. Trask, Mary Willey, Anne W. Weston.

## MASS CONVENTIONS,

*To be attended by*

FREDERICK DOUGLASS, C. L. REMOND, AND J. C. HATHAWAY.

YATES COUNTY.
Penn Yan, Tuesday evening, November 16 and Wednes-
SENECA COUNTY.
Ovid, Friday and Saturday, 19, 20.
CAYUGA COUNTY,
Ledyard, Sunday evening 21, & Monday, 22.
TOMPKINS COUNTY.
Ludlowville, Tuesday evening, 23.
Reynoldsville, Thursday & Friday 25, & 26, at 10 A. M.
STEUBEN COUNTY.
Bath, Sunday & Monday 28, & 29.
Hornellsville, Wednesday December 1.
ALLEGANY COUNTY.
Friendship, Friday 3.
CATTARAUGUS COUNTY.
Franklinville Sunday & Monday, 5 & 6.
CHAUTAUQUE COUNTY.
Ellington, Wednesday, 8.
Busti, Friday Saturday & Sunday 18, 11, &. 12.

It is Confidently expected that the friends of the slave in each of the above mentioned places will spare no pains in making early arrangements for the meetings by procuring large houses, a good supply of fuel and above all, provisions for having the houses well lighted for the evening meetings.

Let every person within reasonable distance be notified of the meetings and if they fail to attend it will be their irreparable loss.

J. C. HATHAWAY,
*General Agent for the State of New-York*
FARMINGTON, 10th mo. 1847.

*THE FOURTEENTH*

## National Anti-Slavery Bazaar.

TO BE HELD IN BOSTON.

*During Christmas and New Year's week*, 1847 8.

The undersigned, the Committee of the Fourteenth National Anti-Slavery Bazaar, appeal to all that is good and true in this nation for which they labour, to aid their undertaking

Our object is the abolition of Slavery through the renovation of public opinion; and we ask help of all who feel the impulse of compassion for a suffering people; or the instinct of self-preservation in view of the encroachments of tyranny and the dangers of sin; or the divine and awful sense of justice, moving them to uphold the right; or the high sense of honour and religious obligation, impelling them to choose their lot in this life with the slaves, and not with their oppressors; or shame beneath the scorn of Christendom justly due to a nation of slaveholders; or disgust at the discrepancy between American principle and American practice; or responsibility for keeping pure the sources of public morals; or desire to lay deep in national conscience, the foundations of future generations.

After a deep and careful examination of ways and means for the peaceable abolition of Slavery, it has been found hopeless, except through the consent of the majority of the whole people. This obtained the work is done for the willing can readily find a way. Sound judgment in the choice of means, and the best economy in their expenditure, alike forbid us therefore to enter into the partisan or sectarian schemes, by which the purposes of any one of the various political and theological persuasions will be subserved at the expense of the cause of freedom, while all others are alienated from it in the same proportion. When the preliminary question is put which every one ought to ask,—"How do you mean to expend the money, which you require our help to raise?" our answer is, "it shall be spent wholly, only and directly, in awakening, informing, and influencing the public mind on this primarily important question. It shall not be put into the hands of the political organizations, to promote the election of any candidate, but in awakening the love of Freedom and the hatred of Slavery in all; not in aiding a few fugitives to escape, but to save them that painful and hazardous experiment by abolishing the system which enslaves them; not in sending them to Africa, but in enabling them to become the free and happy elements of national strength and prosperity at home; not in making the proposition so degrading to the morals, of our nation—that its Government should become the tributary of crime."

This money will, in short, be spent neither in compensation, colonization, nor political partisanship, while a clear-sighted economy will also forbid its being used in the equally benevolent though less effectual, channel, of a vigilance committee. It will be spent in propagandism: for we strike openly, boldly, strongly, and successfully too, as our fourteen years of labor prove, at the *root*, of the system we mean to abolish.

Finally, we appeal to our friends and countrymen to take part in this holy cause, as to frail and suffering and short-lived fellow-creatures. It shall strengthen them in weakness, comfort in affliction, and steel against calamity. It shall save them from the sin of lying on the side of the oppressor, and the ignominy of dying in the silent support of wrong. It shall secure their children from such an inheritance of grief and shame, as the remembrance that their parents were drawn by disgraceful sympathy into the ranks of the enslavers, when the moral battle was fought out in the United States for the freedom of a race. Its consolations are proportionate to its renunciations; and in its prosecution, as in the great cause of Christianity, of which its principles form a fundamental part, we are able to assure such as embrace it, that no man shall lose friends, or houses, or lands for its sake, but he shall receive an h

# Poetry.

## SONG FOR THE SEASON.

BY ELIZA COOK.

Look out, look out, there are shadows about;
The forest is donning its doublet of brown,
The willow-tree sways with a gloomier flout,
Like a beautiful face with a gathering frown!
'T is true we all know that Summer must go,
That the swallow will never stay long in our eaves;
Yet we'd rather be watching the wild rose blow,
Than be counting the colours of Autumn leaves!

Look high, look high, there 's the lace-winged fly,
Thinking he's king of a fairy realm,
As he swings with delight on the gossamer-tree,
That is linked 'mid the boughs of the sun-tipped elm!
Alas! poor thing, the first rustle will bring
The pillars to dust, where your pleasure-clue weaves,
And many a spirit, like thine, will cling
To hopes that depend upon Autumn leaves!

Look low, look low, the night-gusts blow,
And the restless forms in hectic red,
Come whirling and sporting wherever we go,
Lighter in dancing, as nearer the dead!
Oh! who has not seen rare hearts, that have been
Painted and panting, in garb that deceives,
Dashing gaily along in their fluttering sheen,
With Despair at the core, like the Autumn leaves!

Look on, look on, morn breaketh upon
The hedge-row boughs, in their withering hue;
The distant orchard is sallow and wan,
But the apple and nut gleam richly through.
Oh! well it will be if our life, like the tree,
Shall be found, when old Time of green beauty bereaves,
With the fruit of good works for the Planter to see
Shining out in Truth's harvest, through Autumn leaves!

Merrily pours, as it sings and soars,
The West wind over the land and seas,
Till it plays in the forest and moans and roars,
Seeming no longer a mirthful breeze!
So music is blest, till it meeteth a breast
That is probed by the stings while Memory grieves
To think it was sung by a loved one at rest,
Then it comes like the sweet wind in Autumn leaves!

Not in an hour are leaf and flower
Stricken in freshness, and swept to decay;
By gentle approaches, the frost and the shower,
Make ready the sap veins for falling away!
And so is Man made to as peacefully fade,
By the tear that he sheds, and the sigh that he heaves,
For he's loosened from earth by each trial-cloud's shade,
Till he 's willing to go, as the Autumn leaves!

Look back, look back, and you 'll find the track
Of human hearts, strown thickly o'er
With Joy's dead leaves, all dry and black,
And every year still flinging more.
But the soil is fed, where the branches are shed
For the furrow to bring forth fuller sheaves,
And so is our trust in the Future spread
In the gloom of Mortality's Autumn leaves!

From Punch.

## A CRY FROM THE CONDEMNED CELL.

[*The Case of Mary Ann Hunt.*—It having been satisfactorily ascertained, after a proper medical examination, that there is every reason to believe that this wretched woman is quick with child, her execution is stayed by order of the Sheriffs of London and Middlesex.]—*Times.*

Two prisoners in a cell
Where felons, doomed to die
Are garnered for the gibbet, dwell;
The time of each is nigh;
A murderess and a babe unborn within that dungeon lie.

Ere this the wretch had died,
But the law abstains
From taking human life, whose tide
Doth flow in guiltless veins. [vail's pains.
The hangman therefore waits till she hath passed her tra-

Prepare the bed, and see
The woman that ye tend;
And then prepare the gallows-tree,
To be the felon's end, [to rend.
Soon as a mother's anguish shall have ceased her frame

Prepare the swathing bands,
The hempen cord prepare;
Alike ye need the hangman's hands,
The nurse's tender care;
The infant to the cradle—to the drop the mother bear.

Oh! weary day on day,
For this unhappy soul,
To count the hours that pass away,
To watch the moments roll; [goal.
And view through childbirth's agonies the scaffold as her

Her crime, though naught can screen,
Yet, ere her course be run,
Think what her sufferings will have been
For all that she hath done. [one.
Surely Death's bitterness is past for that most wretched

Think on the anguish dread
That hath avenged her deed;
Think how that woman's heart hath bled,
If "blood for blood" you need,
And "eye for eye, and tooth for tooth," be still your law and creed.

## THE LEE-SHORE.

BY THOMAS HOOD.

Sleet! and Hail! and Thunder!
And ye Winds that rave,
Till the sands thereunder
Tinge the sullen wave—

Winds, that like a Demon,
Howl with horrid note
Round the toiling Seaman,
In his tossing boat—

From his humble dwelling,
On the shingly shore,
Where the billows swelling,
Keep such hollow roar—

From that weeping Woman,
Seeking with her cries
Succour superhuman
From the frowning skies—

From the urchin pining
For his father's knee—
From the lattice shining,
*Drive him out to sea!*

Let broad leagues dissever
Him from yonder foam;
Oh God! to think Man ever
Comes too near his home!

## JENNY KISSED ME.

In the notice of Leigh Hunt's "Men, Women, and Books," is the following exquisite *rondeau*, which has, says the reviewer, besides its own excellence, the additional interest of being the offspring of a *real* impulse, and of chronicling the loving audacity of one of the most charming of women:

"Jenny kissed me when we met,
Jumping from the chair she sat in;
Time, you thief! who love to get
Sweets into your list, put *that* in.
Say I 'm weary, say I 'm sad,
Say that health and wealth have missed me,
Say I 'm growing old, but add.....
Jenny kissed me."

# Miscellany.

From the Literary World.

## MAINE YANKEEISMS.

In no part of the country will the primitive, terse, and expressive language of Shakspeare, Milton, and the translators of the Bible, be found so distinctly preserved as in the State of Maine. Her severe climate, and thin soil, present few attractions to the immigrant, and hence her population is nearly free from foreign admixture. For a long number of years, likewise, she was held as an appendage to the State of Massachusetts, which aided not a little in giving her an isolated and provincial character, little favourable to change or progress. In this way her inhabitants, though not a whit behind those of other States in enterprise and intelligence, have preserved a dialect peculiar to themselves, and which strikes a stranger as something odd, if not uncultivated. It has received various names, such as Yankee style, Major Downing style, &c. but is, in fact, the finest, truest, and most apposite mode of language which a strong, direct utterance could require; the language in which Shakspeare found freedom and space for his great imaginings, and which the learned translators of our Scriptures have made the utterance of prayer and praise throughout Anglo Saxon christendom.

The ridicule of those ignorant of this fact has done much to banish many words from the lips of the polite, which might justly be retrieved; and even among the common people, the quaint and often most beautiful old modes of expression are fast falling into disuse. They are getting ridiculed out of their mother tongue. They are laying aside a portion of their honour, and becoming "shorn of their beams;" losing the links which bound them to our princes in literature, and to that pure, and most remarkable class of men, ridiculed as Puritans, who wrought out the Commonwealth of England, and gave to that nation a tangible and tenacious hold upon human rights.

This is much to be regretted, but no help remains for it, unless we can teach our people to elaborate their own opinions, instead of receiving them second-hand, from second-rate thinkers abroad. We were once struck by overhearing a housewife say to the "small servant,"

"Now, Jane, dont *dally*, but do up the *chores* and then play."

She blushed exceedingly at our expressions of delight, as if we had caught her napping, but when we assured her that our delight was genuine, when we turned to Shakspeare and showed her how he wrote not only of kings and queens, but spoke of her that does "the meanest chores;" and showed how he made the brave John Talbot implore the messenger to "dally not," she promised to still preserve the obnoxious words in her vocabulary.

Nor glossary nor commentary is needed for the understanding of the great dramatist there, for those who understand it all are but reading household words, where the sense must perforce be entirely obvious. The schoolboy who overleaps a long word, has "skipped" it, as Arviragus at the sight of the dead Imogen would rather

Have *skipped* from sixteen years of age to sixty.

The appetite is "cloyed" as Bolingbroke interrogates,

Or *cloy* the hungry edge of appetite,
By bare imagination of a feast?

They have a "conceit" of what will follow in the same way as the queen of Richard says,

*Conceit* is still deriving
From some fear-fitten grief.

As for the merry knight, one would think that Falstaff had made a pilgrimage there, and left a bequest of odd phrases, "too dark to see your hand before you," "as merry as crickets," and "plenty as blackberries" are in proof.

Excellent, conscientious people, they never swear, but "a plague upon it," is the harmless malediction as from the lips of the irritated Hotspur. The women never swear "a good mouth-filling oath," as he bade the gentle Kate, in proof she was a lady, but mince "as true as I live," "as sure as day," after the manner of the wife of Percy.

Your pardon, reader, but "spue" and "puke" are the expressive words yet in vogue, which Carlyle has tried to re-introduce into literature, but which, perhaps, are quite too significant, although the Scripture phrase,—"I will *spue* thee out of my mouth," and the "infant muling and puking in its nurse's arms," of Shakspeare might be cited in justification.

So, too, the word "sick" is used in its original sense, the flimsy word "ill" never having made its way where people talk as Shakspeare did, and say with Imogen,

I should be sick,
But that my resolution holds me.

And again,

I am very sick,
So sick I am not—yet I am not well.

A graceless youth they call a "runagate," as Colin did; a pretext is a "fetch," as with poor Lear; to go is to "budge," as with the "dainty Ariel."—They tell us a "pack" of lies, a "pack" of nonsense, as did Proteus of a "pack of sorrows." "Admire" is used in its primitive sense, to wonder at, be astonished.

I perceive these lords
At this rencontre do so much *admire*
That they devour their reason.

So, too, their infants are unadulterated, they do not "nurse," but "suck," as did those of the hardy Lady Macbeth.

I have given *suck*, and know
How tender 'tis to love the babe that milks me,

a speech as touching as it is beautiful. The babies are "tetchy," too, as was the impassioned Juliet, and as the tristful mother of Richard declares of him,

Tetchy and wayward was thy infancie.

A report or rumour is still called a "bruit," after the manner of the faith-bereaved Timon.

I am not one
That rejoices in the common wreck
As common *bruit* doth put it,—

and the word is used in the same style by the evangelist John.

To be ready of speech is to have a "glib tongue."

All do follow funning there
As well of *glib* and slippery creatures as
Of grave and severe quality.

Witticisms are "quillets," to find fault is to "carp," a bustle or vexation is a "pother," as in Coriolanus. To weep bitterly is to "take on," ruffle or frill is a "wimple," &c.

Innumerable examples further might be cited in proof of our position, that what have been ridiculed as Yankeeisms are Shaksperianisms, Miltonisms!—The word "homely" is still used there in the sense of Milton, "ugly" being always applied to *moral*, not physical qualities.

It is for *homely* features to keep home,
They had their name from thence.

The legitimate word "guess," so interdicted as a Yankeeism, is constantly used by the best writers from Chaucer to Byron. We trust the subject of provincialisms will be treated with more respect in time to come, most especially when, as in the present age, it may be fairly cited as proof of blood.

*Lamb and Wordsworth have both adhered to this word, much to the horror of Fatdom, the remarkable sonnet of the former, the "Gipsy Mother," was rejected by the publishers of an annual for which it was written, as unfit for "ears polite," alas!

From Douglas Jerrold's Weekly Newspaper.

## WAR WITH MEXICO.

### A WORD WITH OUR AMERICAN MONITORS.

If any of our American contemporaries, who very frequently quote, and at times, contest opinions delivered in this journal, can to our shame discover in any of its numbers any advocacy or laudation of war waged by English injustice or English ambition—if they can confound us by producing any paragraph to glorify military slaughter—if they can anywhere, throughout these pages, detect a desire to raise above all others,

"A sordid man, whose trade is blood,"

to the eminence of a world's benefactor—why, then, for the committed error, we confess ourselves deserving of the American ink with which—somewhat to our surprise, we allow—we have of late been spattered. We then own, that we have merited the tattooing that sundry quills have inflicted upon us; for that we have ventured to express our abhorrence of the atrocities of war, perpetrated in the name of liberty, in Mexico.

We have been told to "look at that affair of Copenhagen. We have been desired to "run our eye along to India and China." Does past bloodshed justify present carnage? Are murdered thousands, green in death, and festering in the sun, less horrible, less accusatory of the wisdom and benevolence of humanity because of the slaughtered tens of thousands long since resolved into the elements of earth? Is the ghastly battle-field of to-day made less ghastly by the battle-graves of even centuries past? Can time consecrate murder? If so, let all future homicides plead the precedent of CAIN.

We may, however, be permitted to reply to our transalantic monitors, that "*we have* run our eye along to India and China," following the bloody line there tracked by massacre; and ere this journal was in existence did then—in pages very familiar to the American world—denounce the evil: and to the best of our powers did endeavour to separate the bloody wickedness of war, from the false glory with which the craft of rulers and the wickedness and ignorance of the ruled have, to the wrong and misery of the world, invested it. In these pages, as elsewhere, we have never lost a seemly opportunity to expose and lay bare the big bully, Glory; we have never failed to attempt to resolve the military laurel into its first elements; and what are they, at the best, but blood and tears?

We have lamented the war with Mexico, and we have never scrupled to condemn the vaingloriousness with which, in certain American prints, the success of the war has been whooped and halloed. When America rising like one man against the foolish tyranny of a King—fitter to guide a team of oxen than a State—when she struck for freedom and won it—and there lives not an American who more rejoices at that victory than we do—then indeed, she had reason for a deep gladness—was justified by the sacred cause for which she struck, to rejoice with all her heart, and all her soul, and all her strength. But what, at the best, is the conquest of Mexico? What is it but the strong succeeding against the puny? Let us even grant it to be needful that the weak should be corrected. Should the giant blow the trump so very boisterously, and wear such a blush of laurel in his casque, because he has beaten pigmies? Surely, it is difficult for a GULLIVER to gather wreaths in Lilliput. America, too, has nobler victories, past and to come. Let her, then,

"Turn with mild sorrow from the victor's car,
And the low puppetry of thrones, [she has done this] to muse
On that blest triumph, when the patriot sage
Called the red lightnings from the o'er-gushing cloud,
And dashed the beauteous terrors on the earth,
Smiling majestic!"

But, we fear, it is a too common weakness of men who only shed ink, to think the shedding of blood—with the attendant firing and stimulus of flags and drums and trumpets—a glorifying employment of our kind. To these folks, war, like a tempest, is a very grand sight at a distance. Thousands lying dead and wounded in the *Gazette* impart a mysterious, but withal a pleasurable excitement. It is otherwise, we take it, with the man who stumbles over the field itself—whose eyes are bloated with death and agony in inconceivable looks of horror—whose stomach heaves at the putrid mass—whose heart shrinks at the groans and cries of mutilated men. The beauties of war are to be truly seen where war has done his work—in his bloody undress of wounds and gashes. Now, folks, with pen, ink and paper, are apt to prank the ogre in gold and scarlet, with not a feather ruffled—trim and point device; war a review. When the sergeant gulls the recruit, he talks of glory; but not a word of wooden legs.

Nevertheless, soldiers—men whose fields have been other than foolscap—are themselves apt to strip their trade to the naked truth. "It must be confessed, gentlemen," said Sir Harry Smith, some weeks since, when feasted by old soldiers at the Thatched House, "that ours is a damnable profession." No veteran denied the desolate verity.

"Ours is a damnable profession!" This would be a significant sentence, painted in blood-red letters in every mess room. "Ours is a damnable profession!" Very hard, but very true syllables these, fluttering in the silken field of every regimental banner.

In conclusion, will our American brethren—who have we think, somewhat harshly dealt with our opinions on the Mexican calamity—admit to their columns this, our part defence? We ask this; and think we hear from across the Atlantic—"YES."

[Not one of them, we will warrant you.—ED. STAND.]

From the New York Mirror.

## CAPITAL PUNISHMENT.

In the Democratic Review for November, 1842, there was an account of the trial of Harry Blake, for murder, who was convicted upon *circumstantial evidence* and hung. About three months after his death, the Judge who presided at the trial, received a note from a prisoner under sentence of death, requesting to see him without delay, as his sentence was to be carried into effect the day following. On his way thither he overtook an old man walking slowly, who accosted him, and recognized him to be Caleb Grayson, who had been a witness at Blake's trial, and had a similar note of his own, but equally at a loss to know the meaning of the summons.—They both entered the cell together. The prisoner did not move, but only raised his head, when Grayson recognized having seen him at a tavern the night before Blake's execution, and at the gallows.

"Well Judge," said he, "I sent for you to see if you can't get me out of this scrape. Must I hang to-morrow?"

The Judge shook his head; "It's idle to hope, nothing can prevent your execution."

"An application might be made to the highest authorities," said the prisoner. "Pardons have come sometimes even on the scaffold."

"None will come in your case replied the Judge, it is needless for me to dwell on your offence now, but it was one that had no palliation, and you may rest assured, that whatever may have occurred in other cases, no pardon will come in yours.

In fact, I understand that an application has been made for one, by your counsel, and has been refused."

The features of the prisoner underwent no change; nor did the expression of his face alter in the least. But after a moment's pause, he said: "Is this true, Judge—upon your honour?"

"It is," replied the Judge.

"Then I know the worst," replied the criminal coldly, "and will now tell, what I have to communicate, which I would not have done, while there was a hope of escape. You," said he, turning to the Judge, "presided at the trial of young Harry Blake, who was accused of murder, and sentenced him to death."

"I did."

"And *you*," said he turning to Grayson, "were one of the witnesses against him. You swore that you saw him stab Wickliffe. On your testimony, principally, he was hung."

"I was," replied the old man; "I saw him with my own eyes."

The prisoner uttered a low sneering laugh, as he said, turning to the Judge:

"You, Sir, sentenced an innocent man."

"And you," said he, turning to the other, "swore to a falsehood. Harry Blake did not kill Wickliffe. He was as innocent of the sin of murder as you were—more innocent than you are now."

The old man staggered as if he had been struck, and leaned against the table to support himself, whilst the condemned felon stood opposite him, looking at him with a cold, indifferent air.

"Yes, old man," said he sternly, "you have blood and perjury on your soul, for I, I," said he stepping forward, so that the light of the lamp fell strongly upon his savage features, "I murdered William Wickliffe! I did it! Thank God I did it, for I had a long score to settle with him. But Blake had no hand in it. I met Wickliffe on that afternoon, alone; with none to interfere between us. I told him of the injuries he had done me, and I told him that the time was come for redress. He endeavoured to escape; but I followed him up; I grappled with him, and stabbed him. As I did so, I heard the clatter of horse's hoofs, and I leaped into a clump of bushes which grew at the road-side. At that moment Blake came up, and found Wickliffe lying dead in the road. You know the rest. The tale he told was true as the Gospel. He was only attempting to draw the knife from the man's breast, when you came up and charged him with the murder!"

"Good God! Can this be possible!" ejaculated the old man. "It cannot! Villain, you are a liar!"

"Pshaw!" muttered the man. "What could I gain by a lie? To-morrow I die."

"I don't believe it; I don't believe it!" exclaimed Grayson, pacing the cell, and wringing his hands. "God in mercy grant that it may be false! that this dreadful sin may not be upon me!"

The prisoner sat down, and looked at the Judge and the witness with a calmness which had something almost fiendish in it, when contrasted with the extreme agitation of the one, and the mental agony of the other.

At last the old man stopped in front of him; and with a calmness so suddenly assumed in the midst of his paroxysm of remorse, that it even overawed the criminal, said: "You are one whose life has been a tissue of falsehood and crime. You must prove what you have said, or I'll not believe it."

"Be it so," replied the prisoner. "I saw the whole transaction, and heard all your testimony at the trial; for I was there too. I'll now tell you what occurred at the spot of the murder, which you did not mention, but which I saw. When you rode up, the man with you jumped off his horse and seized Blake by the collar; your hat fell off on the pommel of your saddle, but you caught it before it reached the ground. You then sprang off your horse, and whilst Walton held Blake, you examined the body. You attempted to pull the knife from his breast, but it was covered with blood, and slipped from your fingers. You rubbed your hand on the ground, and, going to a bush on the road-side, broke off some leaves and wiped your hands upon them, and afterwards the handle of the knife. You then drew it out, and washed it in a small puddle of water at the foot of a sumach bush. As you did so, you looked round at Blake, who was standing with his arms folded, and who said, "Don't be uneasy about me, Caleb; I didn't kill Wickliffe, and don't intend to escape." At one time you were within six feet of where I was. It's lucky you did not find me, for I was ready at that moment to send you to keep company with Wickliffe; but I saw all, even when you stumbled and dropped your gloves, as you mounted your horse."

"God have mercy on me!" ejaculated Grayson. "This is all true! But one word more. I heard Wickliffe, as we rode up, shriek out, 'Mercy, mercy, Harry!'"

"He was begging for his life—my first name is Harry!"

The old man clasped his hands across his face, and fell senseless on the floor.

It is needless to go into the details of the prisoner's confession, which was so full and clear, that it left no doubt on the mind of the Judge that he was guilty of Wickliffe's murder, and that Harry Blake was another of those who had gone to swell the list of victims to Circumstantial Evidence.

"ANGLER.—A fish butcher—a piscatory assassin—a Jack Ketch—catcher of jack, an impaler of live worms, frogs and flies, a torturer of trout, a killer of carp, and a great gudgeon who sacrifices the best part of his life in taking away the life of a little gudgeon. Everything appertaining to the angler's art is cowardly, cruel, treacherous, and cat-like. He is a professional dealer in 'treasons, stratagems, and plots;' more subtle and sneaking than a poacher, and more exclusively devoted to snares, traps, and subterfuges. He is at the same time, infinitely more remorseless, finding amusement and delight in prolonging to the last gasp, the agonies of the impaled bait, and of the wretched fish writhing with a barb in its entrails.

"The high priest of anglers is that demure destroyer, old Izaak Walton, who may be literally termed the HOOKER of their piscatory polity. Because he could write a line as well as throw one, they would persuade themselves that he had shed a sort of classical dignity on their art, and even associated it with piety and poetry,—what profanation! The poet is not only a lover of his species, but of all sentient beings, because he 'looks through nature up to Nature's God.' But how can an angler be pious? How can a tormentor of the creature be a lover of the Creator? Away with such cant! Old Izaak must either have been a demure hypocrite, or a blockhead, unaware of the gross inconsistency between his profession and his practice. If he saw a fine trout, and wished to trouble him with a line, just to say he should be very happy to see him to dinner, he must first torture his postman, the bait, and make him carry the letters of Bellerophon.—Hark how tenderly the gentle ruffian gives directions for baiting with a frog: 'Put your hook through his mouth, and out of his gills, and then with a fine needle and silk, sew the upper part of his leg, with only one stitch to the arming wire of the hook, and in so doing use him as though you loved him.' Tender hearted Izaak! What would be his treatment of animals whom he did *not* love.

"An angler may be meditative, or rather musing, but let him not ever think that he thinks, for if he had the healthy power of reflection he could not be an angler. If sensible and amiable men are still to be seen squatted for hours in a punt, 'like patience on a monument smiling at grief,' they are as much out of their element as the fish in their basket, and could only be reconciled to their employment by a resolute blinking of the question. In one of the admirable papers of the 'Indicator,' Leigh Hunt says: 'We really cannot see what equanimity there is in jerking a lacerated carp out of the water by the jaws, merely because it has not the power of making a noise; for we presume that the most philosophic of anglers would hardly delight in catching shrieking fish.' This is not so clear. Old Izaak, their patriarch, would have probably maintained that the shriek was a cry of pleasure. We willingly leave the anglers to their rod, for they deserve it, and we allow them to defend one another, not only because they have no other advocates, but because we are sure that the rest of the community would be glad to see them *hung together*, especially if they should make use of their own lines.

"Averse as we are from extending the sphere of the angler's cruelty, we will mention one fish which Old Izaak himself had never caught. A wealthy tradesman having ordered a fish pond at his country house to be cleared out, the foreman discovered, at the bottom, a spring of ferruginous coloured water; and, on returning to the house, told his employer that he had found a chalybeate. 'I am glad of it,' exclaimed the worthy citizen, 'for I never saw one. Put it in the basket with the other fish, I'll come and look at it presently.'"—*Dr. Chatfield.*

From the Boston Courier.

## LETTER FROM THE REV. MR. WILBUR.

IAALAM, November 4, 1847.

TO THE EDITOR OF THE COURIER:

RESPECTED SIR.—Calling at the Post Office this morning, our worthy and efficient Postmaster offered for my perusal a paragraph in the Boston Morning Post of the 3d instant, wherein certain effusions of the pastoral muse are attributed to the pen of Mr. James Russell Lowell. For aught I know or can affirm to the contrary, this Mr. Lowell may be a very deserving person, and a youth of parts—(though I have seen verses of his which I could never rightly understand)—and, if he be such, he, I am certain, as well as I, would be free from any proclivity to appropriate to himself whatever of credit (or discredit) may honestly belong to another. I am confident that, in penning these few lines, I am only forestalling a disclaimer from that young gentleman, whose silence hitherto, when rumour pointed to him ward, has excited in my bosom mingled emotions of sorrow and surprise. Well may my young parishioner, Mr. Biglow exclaim with the poet,

*Sic vos non vobis*, &c.

though, in saying this, I would not convey the impression that he is a proficient in the Latin tongue—the tongue, I might add, of a Horace and a Tully.

Mr. B. does not employ his pen, I can safely say, for any lucre of worldly gain, or to be exalted by the carnal plaudits of men, *digito monstrari*, &c. He does not wait upon Providence for mercies, and in his heart mean *merces*. But I should esteem myself as verily deficient in my duty (who am his friend and in some unworthy sort his spiritual *fidus Achates*, &c.) if I did not step forward to claim for him whatever measure of applause might be assigned to him by the judicious.

If this were a fitting occasion, I might venture here a brief dissertation touching the manner and kind of my young friend's poetry. But I dubitate whether this abstruser sort of speculation (though enlivened by some apposite instances from Aristophanes) would sufficiently interest your appidan readers. I will only say that in my pastoral experience I have found that the arch-enemy loves nothing better than to be treated as a religious, moral, and intellectual being, and that there is no *apage Sathanes!* so potent as ridicule. But it is a kind of weapon that must have a button of good nature on the point of it.

The productions of Mr B. have been stigmatized in some quarters as unpatriotic, but I can vouch that he loves his native soil with that hearty, but discriminating attachment which springs from an intimate social intercourse of many years' standing. In the ploughing season, no one exercises a deeper share in the well-being of the country than he. If Dean Swift were right in saying that he who makes two blades of grass grow where one grew before, confers a greater benefit on the State than he who taketh a city, Mr. B. might exhibit a fairer claim to the Presidency than Gen. Scott himself. I think that some of those disinterested lovers of the hard-handed democracy, whose fingers have never touched anything rougher than the dollars of our common country, would hesitate to compare palms with him. It would do your heart good, respected Sir, to see that young man mow. He cuts a cleaner and wider swarth than any in this town.

But it is time for me to [illegible] my Post. It is very clear that my young friend's shot has struck the lintel, for the Post is shaken, (Amos 9. 1.) The editor of that paper is a strenuous advocate of the Mexican war, and a colonel, as I am given to understand. I presume that, being necessarily absent in Mexico, he has left his journal in some less judicious hands. At any rate, the Post has been too swift on this occasion. It could hardly have cited a more incontrovertible line from any poem than that which it has selected, viz:—

We kind o' thought Christ went agin war and pillage,

If the Post maintains the converse of this proposition, it can hardly be considered as a safe guide-post for the moral and religious portions of its party, however many other excellent qualities of a post it may be blessed with. There is a sign in London on which is painted The Green Man. It would do very well as a portrait of any individual who would support so unscriptural a thesis. As regards the language of the line in question, I am bold to say that He who readeth the hearts of men will not account any dialect unseemly which conveys a sound and pious sentiment. I could wish that such sentiments were more common, however uncouthly expressed.

When the paragraph in question was shown to Mr. Biglow, the only part of it which seemed to give him any dissatisfaction, was that which classed him with the Whig party. He says that if resolutions are a nourishing kind of diet, that party must be in a very hearty and flourishing condition, for that they have quietly eaten more good ones of their own baking, than he could have conceived to be possible without repletion. He has been for some years past (I regret to say) an ardent opponent of those sound doctrines of protective policy which form so prominent a portion of the creed of that party. I confess that in some discussions which I have had with him on this point in my study, he has displayed a vein of obstinacy which I had not hitherto detected in his composition. He is also (*horresco referens*) infected in no small measure with the peculiar notions of a print called the Liberator, whose heresies I take every proper opportunity of combating, and of which, I thank God, I have never read a single line.

did not see Mr. B.'s verses until they appeared in print, and there *is* certainly one thing in them which I consider highly improper. I allude to the personal references to myself by name. To confer notoriety on an humble individual who is labouring quietly in his vocation, and who keeps his cloth as free as he can from the dust of the political arena, (though *vae mihi si non evangelisavero*) is no doubt un indecorum. The sentiments which he attributes to me I will not deny to be mine. They were embodied, though in a different form, in a discourse preached upon the last day of public fasting, and were acceptable to my entire people, (of whatever political views,) except the Postmaster, who dissented *ex officio*. I observe that you sometimes devote a portion of your paper to a religious summary. I should be well pleased to furnish a copy of my discourse for insertion in this department of your instructive journal.* By omitting the advertisements, it might easily be got within the limits of a single number, and I venture to insure you the sale of some scores of copies in this town. I will cheerfully render myself responsible for ten. It might possibly be advantageous to issue it as an *extra*. But perhaps you will not esteem it an object, and I will not press it. My offer does not spring from any weak desire of seeing my name in print, for I can enjoy this satisfaction at any time by turning to the Triennial Catalogue of the University, where it also possesses that added emphasis of Italics with which those of my calling are distinguished.

I would simply add that I continue to fit ingenuous youth for college, and that I have two spacious and airy sleeping apartments at this moment unoccupied. *Ingenuas didicisse*, &c. Terms, which vary according to the circumstances of the parents, may be known on application to me by letter, post paid. In all cases the lad will be expected to fetch his own towels. This rule, Mrs. W. desires me to add, has no exceptions. Respectfully,

Your obedient servant,
HOMER WILBUR, A. M.

P. S. Perhaps the last paragraph may look like an attempt to obtain the insertion of my circular gratuitously. If it should appear to you in that light, I desire that you would erase it, or charge for it at the usual rates, and deduct the amount from the proceeds in your hands from the sale of my discourse, when it shall be printed. My circular is much longer and more explicit, and will be forwarded without charge to any who may desire it. It has been very neatly executed on a letter sheet, by a very deserving printer, who attends upon my ministry, and is a creditable specimen of the typographic art. I have one hung over my mantelpiece in a neat frame, where it makes a beautiful and appropiate ornament, and balances the profile of Mrs. W. cut with her toes by the young lady born without arms.

H. W.

*Such a contribution to our columns would certainly be acceptable to our readers, and not unwelcome to ourself; but we should prefer that our reverend correspondent should send us a copy of the sermon he intends to prepare for Thanksgiving Day, now less than three weeks *ahead*. If he should comply with this suggestion, and permit us to publish it simultaneously with its delivery from the pulpit, we will make no charge for advertising the Circular—afterwards referred to—but return to him the proceeds of the sale of the Sermon,—deducting *reasonable* cost and commissions.—[ED. COURIER.

From Duncan's Travels in Western Africa.

## A REGIMENT OF WOMEN.

After this procession, which consisted altogether of about eight thousand women, well armed and clothed, had passed, the King asked me to go and see what his women-soldiers were about to perform. I was accordingly conducted to a large space of broken ground, where fourteen days had been occupied in erecting three immense prickly piles of green bush. These three clumps, or piles, of a sort of strong briar or thorn, armed with the most dangerous prickles, were placed in line, occupying about four hundred yards, leaving only a narrow passage between them, sufficient merely to distinguish each clump appointed to each regiment. These piles were about seventy feet wide and eight feet high. Upon examining them, I could not persuade myself that any human being, without boots or shoes, would, under any circumstances, attempt to pass over so dangerous a collection of the most efficiently armed plants I had ever seen. Behind these piles already mentioned, were yards or large pens, at the distance of three hundred yards, fenced with piles seven feet high, thickly matted together with strong reeds. Enclosed therein were several hundred slaves belonging to the King.

It may be well to state that this affair was entirely got up to illustrate an attack upon a town and the capture of prisoners, who are of course made slaves. After waiting a short time, the Apadomey soldiers made their appearance at about two hundred yards from or in front of the first pile, where they halted with shouldered arms. In a few seconds the word for attack was given, and a rush was made towards the pile with a speed beyond conception; and in less than one minute the whole body had passed over this immense pile, and had taken the supposed town. Each of the other piles was passed with equal rapidity at intervals of twenty minutes; after which we again returned to our former station in the market-place. Here we found his Majesty waiting for us. He anxiously inquired how I was pleased with the performance of his female soldiers, and asked if I thought the same number of Englishwomen would perform the same. I of course answered, *No*, we had no female soldiers in England; but we had females who had individually and voluntarily equally distinguished themselves. * * * *

I may be permitted to make a few remarks on the army of women. It is certainly a surprising sight in an uncivilized country. I had, it is true, often heard of the King's female soldiers; but now I have seen them, all well armed, and generally fine, strong, healthy women, and doubtless capable of enduring great fatigue. They seem to use the long Danish musket with as much ease as one of our grenadiers does his firelock, but not, of course, with the same quickness, as they are not trained to any particular exercise, but, on receiving the word, make an attack like a pack of hounds, with great swiftness. Of course they would be useless against disciplined troops, if at all approaching to the same number: still their appearance is more martial than the generality of the men; and, if undertaking a campaign, I should prefer the females to the male soldiers of this country. From all I have seen of Africa, I believe the King of Dahomey possesses an army superior to any sovereign west of the Great Desert.

SYMPATHY AND ANTIPATHY.—"Our antipathies and sympathies are most unaccountable manifestations of our nervous impressionability affecting our judgment, and uncontrollable by will or reason. Certain antipathies seem to depend upon a peculiarity of the senses. The horror inspired by the odor of certain flowers, may be referred to this cause—an antipathy so powerful as to realize the poetic allusion, to

Die of a rose in aromatic pain.

For Amatus Lusitanus, relates the case of a monk who fainted when he beheld a rose, and never quitted his cell while that flower was blooming. Orfila (a less questionable authority) gives the account of the painter Vincent, who was seized with violent vertigo, and swooned when there were roses in the room. Valtian gives the history of an officer who was thrown into convulsions and lost his senses by having pinks in his chamber. Orfila also relates the instance of a lady, forty-six years of age, of a hale constitution, who could never be present when a decoction of linseed was preparing, being troubled in the course of a few minutes with a general swelling of the face, followed by fainting, and a loss of the intellectual faculties, which symptoms continued for four-and-twenty hours. Montaigne remarks, on this subject, that there were men who dreaded an apple more than a cannon ball. Zimmerman tells us of a lady who could not endure the feeling of silk and satin, and shuddered when touching the velvety skin of a peach: other ladies cannot bear the feel of fur. Boyle records the case of a man who experienced a natural abhorrence of honey: a young man invariably fainted when the servant swept his room. Hippocrates mentions one Nicanor, who swooned whenever he heard a flute, and Shakespeare has alluded to the strange effect of the bagpipe. Boyle fell into a syncope when he heard the splashing of water; Scaliger turned pale at the sight of water-cresses; Erasmus experienced febrile symptoms when smelling fish; the Duke d'Epernon swooned on beholding a leveret, although a hare did not produce the same effect; Tyche Brahe fainted at the sight of a fox; Henry the III. of France, fainted at that of a cat; and Marshal d'Albret at a pig. The horror that whole families entertain of cheese is well known."—*Mellingen on Mind and Matter.*

# Gleanings from Foreign Publications.

PICKWICK, BOZ, AND OTHER MATTERS.—"In the course of the last dozen years," says Mr. Dickens, in the preface to the new edition of his works, "I have seen various accounts of the origin of these *Pickwick, Papers*, which have, at all events, possessed, for me the charm of perfect novelty. As I may infer, from the occasional appearance of such histories, that my readers have an interest in the matter, I will relate how they came into existence. I was a young man of three-and-twenty, when the present publishers, attracted by some pieces I was at that time writing in the *Morning Chronicle* newspaper, (of which one series had lately been collected and published, in two volumes, illustrated by my esteemed friend, Mr. George Cruikshank,) waited upon me to propose a something that should be published in shilling numbers; then only known to me, or, I believe, to anybody else, by a dim recollection of certain interminable novels in that form, which used, some five-and twenty years ago to be carried about the country by pedlars, and over some which I remember to have shed innumerable tears before I served my apprenticeship to life.

When I opened my door in Furnival's Inn to the managing partner who represented the firm, I recognized in him the person from whose hands I had bought, two or three years previously, and whom I had never seen before or since, my first copy of the magazine in which my first effusion—dropped stealthily one evening at twilight, with fear and trembling, in a letter-box, in a dark office, up a dark court in Fleeet street,—appeared in all the glory of print; on which occasion, by-the-by—how well I recollect it!—I walked down to Westminster Hall, and turned into it for half an hour, because my eyes were so dimmed with joy and pride that they could not bear the street, and were not fit to be seen there. I told my visitor of the coincidence, which we both hailed as a good omen, and so fell to business. The idea propounded to me was, that the monthly something should be made a vehicle for certain plates to be executed by Mr. Seymour, and there was a notion, either on the part of that admirable humorous artist, or of my visitor, (I forget which,) that a "Nimrod Club," the members of which were to go out shooting, fishing, and so forth, and getting themselves into difficulties through their want of dexterity, would be the best means of introducing these.

I objected, on consideration, that, although born and partly bred in the country, I was no great sportsman, except in regard of all kinds of locomotion; that the idea was not novel, and had been already much used; that it would be infinitely better for the plates to arise naturally out of the text; and that I should like to take my own way, with a freer range of English scenes and people, and was afraid I should ultimately do so in any case whatever course I might prescribe to myself at starting. My views being deferred to, I thought of Mr. Pickwick, and wrote the first number, from the proof-sheets of which Mr. Seymour made his drawing of the Club, and that happy portrait of its founder, by which he is always recognized, and which may be said to have made him a reality. I connected Mr. Pickwick with a Club, because of the original suggestion, and I put in Mr. Winkle expressly for the use of Mr. Seymour.

We started with a number of 24 pages instead of 32, and four illustrations in lieu of a couple. Mr. Seymour's sudden and lamented death before the second number was published, brought about a quick decision upon a point already in agitation; the number became one of 32 pages, with two illustrations, and remained so to the end. My friends told me it was a low, cheap form of publication, by which I should ruin all my rising hopes; and how right my friends turned out to be everybody now knows. "Boz," my signature in the *Morning Chronicle*, appended to the monthly cover of this book, and retained long afterward, was the nickname of my pet child, a younger brother, whom I had dubbed Moses, in honour of the Vicar of Wakefield, which being facetiously pronounced through the nose, became Boses, and, being shortened, became Boz. "Boz"